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THE CHRISTIAN DOCTRINE OF PRAYER

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THE CHRISTIAN DOCTRINE OF PRAYER

BY

THE RT. REV. A. C. A. HALL, D.D.

BISHOP OF VERMONT

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PHILADELPHIA, PA., 1904.

PREFACE

Two words of explanation may be allowed.

1. The mention in the Bohlen Trust deed of the Bampton Lectures may be misleading. While the range of subjects which may be treated in the two courses is the same, the Bohlen Lectures are not designed, like the Bamptons, for a distinctly academical audience.

2. Frequency of quotation, both in the text of the Lectures and in the Notes, hardly needs an apology, since it marks the way to further discussion of different points. It has been natural constantly to refer to the two chief religious teachers of my youth, Doctor Liddon and Father Benson, while Mr. Jellett, I think, first cleared away for me distinct difficulties on the subject of Prayer. References to the Fathers serve to show both that many difficulties now felt are by no means new, and that ancient Christianity was by no means unintelligent in its treatment of divine mysteries.

The Appendix, it is hoped, will explain and vindicate itself.

A. C. A. H.

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LECTURE I

THE CHRISTIAN IDEA OF PRAYER

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is spirit: and they that worship him must worship in spirit and truth.— ***John*** **iv. 23, 24.**

The Christian doctrine of Prayer is the subject I propose to treat in this series of the Bohlen Lectures, the responsibility of delivering them having been intrusted to me this year. An apology may be thought necessary for the choice of a subject in some ways so familiar and worn. It is, at any rate, a question of living and general interest. Prayer, we Christians believe, is at once a duty and a privilege, the neglect of which robs human life of a large part of its dignity and joy. The prevalent neglect of Prayer, public and private, which would probably be generally acknowledged, whether with regret, or in some quarters with congratulation, tells of a widespread unsettlement of mind, of a feeling of doubt (often regretful) about the value or reasonableness of the practice. Prayer, with Religion generally (of which it is the natural

and characteristic expression), more often perhaps than many of us recognize, is suspected to be a survival from unscientific days of crude imaginations and conceptions which in the fuller knowledge of our day are shown to be groundless.

Crude, doubtless, many popular representations of Prayer are. It will be one object of these lectures to disentangle the Christian doctrine of Prayer, with its limitations and conditions, from popular misrepresentations and exaggerations by which it is often caricatured, and to show both that the New Testament doctrine is free from objections on the ground of science or reason, and that, on the contrary (as with many other truths of Christianity), it harmonizes with and sanctions what science and reason by themselves make possible or probable. At the opposite extreme from the objections urged in the name of science against the efficacy of Prayer, and doubtless, in part, by way of reaction from these, are the strange theories and systems widely prevalent in our day, which insist on a literal interpretation of promises to Prayer which are clothed in figurative language, while ignoring the conditions to which the promises are attached. These theories again, we should notice, exist not on one side only. If Christian Science is spread widely among Protestants, the belief in miraculous healings in answer to prayers

offered at particular shrines is common amongst Roman Catholics; the absence amongst ourselves of the expectation of similar exhibitions of supernatural power is sometimes urged as a proof that we are no part of the apostolic and divine society founded by our Lord Jesus Christ. There is a call then for an examination of the Christian doctrine of Prayer.

This we learn, of course, from the teaching of Jesus Christ and His apostles, as recorded in the New Testament Scriptures. The reasonableness of this teaching, however it may go beyond our unaided hopes and speculations, and its accord with the knowledge we gather from other sources, it will be the joy of a believing Christian to recognize.

At present (and throughout this lecture) we are using the word Prayer in its wider sense of communion with God, and not merely restricting it to the particular meaning of a petition or request addressed by man to God. In the wider, as in the narrower, sense, the Christian doctrine of Prayer implies the Christian doctrine of God, and the Christian doctrine of man as created in His image, a personal being capable of holding communion with his Creator, who is Himself a personal being, the living God.[1] As Professor James has

[1] "First (in the Lord's Prayer), we learn to speak to God as a Personal Being. We are created in His image, and our

said, "We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled." [1] "Prayer," says Dr. Liddon, "is the act by which man, conscious at once of his weakness and of his immortality, puts himself into real and effective communication with the Almighty, the Eternal, the Self-Existent God." [2]

Concerning God these two truths, at any rate, are postulated by Christian teaching about Prayer: (1) that He is a personal being, (2) that His being is infinite.

(1) "If God be but a name given to the aggregate of the forces of Nature, or to the aggregate of the beneficent forces of Nature—if, in a word, the conception underlying that name be Pantheistic —prayer seems hardly intelligible." [3]

own personality is the only and the necessary form under which we can think of Him. His Personality is infinitely greater than ours, but as a little child looks up to a father with the consciousness of identity and of inscrutable difference, so we must look to God. He is our Father. We are like Him. But He is beyond the grasp of present apprehension. He has a power of life beyond what we can reach."—*The Cowley Evangelist,* December, 1903, "On the use of the Lord's Prayer," p. 270. Compare Aubrey Moore on "The Christian Doctrine of God" in *Lux Mundi,* Sec. III., pp. 46, 47 (12th ed.).

[1] *Varieties of Religious Experience,* p. 516.

[2] *Some Elements of Religion,* p. 168 (8th ed.).

[3] *The Efficacy of Prayer,* Donnellan Lectures, 1877, by J. H. Jellett, p. 11 (3d ed.).

(2) On the other hand, the difficulty which many feel with regard to the value and efficacy of Prayer is really due to a failure to realize the infinite being of God. We are apt to allow childish thoughts to remain in our minds of a great but distant potentate, whose attention and interest it would be absurd or presumptuous to suppose could be enlisted for the words or desires of beings so insignificant as ourselves.[1] It is difficult for us to conceive of an absolutely spiritual being, without

[1] "There is a sense in which we cannot ascribe personality to the Unknown Absolute Being; for our personality is of necessity compassed with limitations, and from these limitations we find it impossible to separate our conception of a person. And it will ever remain true that our highest conceptions of God must fall altogether short of His true nature. When we speak of Him as infinite, we are but denying that He is restrained by limits of time and space as we are. When we speak of Him as absolute, we are but denying that He is subject to conditions as we are. So when we speak of Him as a person, we cannot but acknowledge that His personality far transcends our conceptions. But it still remains the truth that these descriptions of Him are the nearest that we can get, and that for all the moral purposes of life we can argue from these as if they were the full truth."—*The Relations between Science and Religion,* Bampton Lectures, 1884, by Frederick Temple, pp. 57, 58.

"One who wills is a person, one who knows is a person, one who loves is a person." "The idea of a Personal God includes, at least, those elements of personality which we know by experience, will, wisdom, love." The Dean of Westminster, J. Armitage Robinson, second lecture on the Athanasian Creed. *Guardian,* December 16, 1903, p. 1941.

body, parts, or form; of One who is eternal as regards time, without beginning and without end; and infinite as regards space, everywhere present, filling all things, or rather containing all within Himself. It is this idea, baffling to our imagination, of the infinite being of God, which is the foundation of the Christian doctrine of Prayer. It is because God's being is infinite that He is present alike to all, and takes cognizance of all persons and their concerns, the least as well as those which seem to us the greatest.

This contradiction between the reach of our imagination and the demand of our reason has been well expressed in popular language by Bishop Gore.[1] "No doubt to *conceive* how the mind of God can attend to every one of the immeasurable individuals who make up the universe of men (to say nothing of other existences) is impossible to us: that is, it is impossible to imagine it or form a picture of it in our mind. But our imagination is very far from being the limit of our reason. There are many facts forced upon us by the science of astronomy, or physics, or chemistry, which we cannot *imagine*, but which we are rationally compelled to *believe*. So it is with regard to this difficulty. Our reason demands it, though our imagination is baffled. For let us think. To get to know any-

[1] *Prayer, and the Lord's Prayer,* by Charles Gore, pp. 5-7.

thing better is to get to know it more widely, but also more in detail. The schoolmaster not only knows boys, but knows his own class of boys better than another because he knows them individually. The great generals are distinguished like Napoleon for nothing more than this—their combination of widest conceptions and plans with attention to the smallest details. To know well, therefore, is to know both broadly and in detail. And to act well is to act with a wide grasp, and also an insight into each particular case. So we must grant that the absolute perfection of the knowledge and action of God must mean that the universal range or scope of the divine attributes over all creatures whatsoever diminishes nothing from their perfectly individual application. God—our reason assures us, though our imagination is baffled—must know each of us, and love each of us as if there were no other in the world to know and love, and deals with each of us with an individual providence, in which His universal laws or methods of action are not violated but expressed and exemplified. That is the verdict of reason, and it is the assurance of Christ. 'The very hairs of your head are all numbered.'[1] "

[1] Matt. x. 30. "It belongs to God's Infinity to be as interested in units as in multitudes; while it belongs to His essentially moral nature to give precedence to the least moral

The decay of faith in Prayer as a serious employment naturally follows on the decay of faith in a living, personal God. Have we not here an illustration of St. John's warning,[1] "Whosoever denieth the Son, the same hath not the Father"?

The manifestation of God's personal being in the incarnate Son, and of His loving character, should be our safeguard amid the temptations to a barren and dreary deism which seem to spring—strangely enough, one might have thought—from the growth of knowledge concerning the Creator's works and modes of working. Where the revelation vouchsafed in the incarnate Son is rejected, belief in a living God, to whom we can draw near in prayer, is naturally in danger of fading away, as where the revelation had not been received the idea of God would certainly be found imperfect. "The doctrine that Jesus of Nazareth is the incarnate God protects this primal theistic truth which non-Christian deism is so incapable of popularizing, and even of retaining. The incarnation bridges over the abyss which opens in our thought between earth and heaven; it brings the Almighty, Allwise, Illimitable Being down to the mind and

interests over the largest material interests."—H. P. Liddon, *Some Elements of Religion.* Preface to Second Edition, p. xiv.

[1] 1 John ii. 23, 2 John 9, comp. Tit. iii. 4.

heart of His reasonable creatures. The Word made flesh is God condescending to our finite capacities; and this condescension has issued in a clear, strong sense of the Being and Attributes of God, such as is not found beyond the bounds of Christendom." [1]

Accordingly when Christ came, the word was not, Shall we pray? but, Teach us *how* to pray. Everywhere and at all times so far as we can trace, with insignificant exceptions that really prove the rule (since they belong to tribes sunk so low in savagery as hardly to be human), men have prayed.[2] Prayer in various forms has been so universal a practice as to be proved a natural instinct of man. And on such a matter, as Hooker says,

[1] *The Divinity of Our Lord,* Bampton Lectures, 1866, by H. P. Liddon, p. 455 (16th ed.).

To these words of Dr. Liddon may be added the following suggestive sentence of Bp. Harvey Goodwin:

"When God would show how much nearer He is to us than philosophers have dreamed, how thoroughly the cares and labors of men are regarded by Him who is about our path and spies out our ways, how utterly unworthy and untrue are all Stoical or Epicurean conceptions of His character in old times and all Deistical or Pantheistical views in modern, He did so by walking in Palestine, as a poor man compassed by infirmity, and sympathizing with the sorrows of His brethren."—Hulsean Lectures, 1856, p. 16.

[2] "Look out for a people entirely destitute of religion. If you find them at all, be assured that they are but few degrees removed from brutes."—Hume, *Essays,* II. 425.

"the general and perpetual voice of men is as the sentence of God Himself. For that which all men have learned, Nature herself must needs have taught; and God being the author of Nature, her voice is but His instrument. By her from Him we receive whatsoever in such sort we learn."[1] So universal, so natural to man is Prayer that, most remarkably, it has forced its way into Buddhism, where according to Buddhist principles there can be no place for Prayer.[2]

[1] *Ecclesiastical Polity,* bk. I., ch. viii. 3. On the nature of the argument derived from the general consent of mankind, see Jellett, *op. cit.,* pp. 79 sq. and 188-203; also the following: "Man's moral nature appears to be such, that whenever it would draw a picture of ideal perfection—or in other words, a picture of God—it has made compassion, evoked by prayer, one of the features of its portrait. If this portrait be untrue, we must suppose that God has given to man a moral nature which is all but universally unreliable in a matter so deeply important as the character of God Himself, and the attitude which man ought to assume towards Him."—p. 91.

[2] "Buddhism is not a religion, properly speaking; it is a philosophy of life, trying to do the work of a religion."—H. P. Liddon on "Jesus Christ and Buddha" in *Essays and Addresses,* p. 56.

"Prayer has throughout all known ages recommended itself to the human mind so powerfully that even in religions which deny the existence of a Personal God, distinct from Nature, and in which therefore prayer can have no proper place, it has, nevertheless, forced its way. Take Buddhism for an instance. This religion, which is now professed by more than three hundred millions of human beings, rests on

The religion of our Lord Jesus Christ is not only a revelation of altogether new truths; it is much more an illumination of truths which before were but dimly perceived, a sanctioning of previous yearnings.[1] So with regard to Prayer. Distorted were many of the conceptions of Prayer, crude many of its expressions even among the people of the older covenant, though it would be difficult to find grander and more elevated prayers and praises than are contained in the Psalter.[2] Christ,

the very notion that individual personal existence is an evil, and that the great object of each should be to lose all personality in the great ocean of universal impersonal Being, which is the only God whom Buddhism acknowledges. Prayer in such a system is an evident absurdity, for what is there to pray to? You might as well pray to the winds or to the waves as to the deity of Buddhism. Yet even by Buddhists prayer is practised extensively, devoutly, absurdly. Is not a fact like this tantamount in value to a demonstration that prayer—*i.e.*, intercourse between the individual man and God—intercourse as between two sentient, intelligent beings—is, according to human nature, reasonable, since it has forced itself even into a system the very principle of which involves a denial of its possibility?"—Bp. C. P. Reichel on "Prayer," in *Cathedral and University Sermons*, pp. 47, 48.

[1] Acts xvii. 23. "Revelation never advances for itself the claim which its apologists sometimes make for it, the claim to be something absolutely new. A truth revealed by God is never a truth out of relation with previous thought. He leads men to feel their moral and intellectual needs before He satisfies either."—Aubrey Moore, in *Lux Mundi*, p. 66.

[2] Compare R. W. Church, *The Discipline of the Christian*

the incarnate Son, revealed (unveiled, that is,) the true character of God, and showing *to Whom* men were to draw near, showed them *how* they must approach Him. "God is spirit, and they that worship Him must worship in spirit and truth." It may be well to examine this declaration of our Lord, His first great declaration concerning Prayer, with its context, and chiefly following Bishop Westcott.[1] The woman of Samaria had raised the question of the rival claims of Jerusalem and Gerizim to be the true place of worship, the religious centre of the world. These rival claims our Lord declares vanish in the coming revelation of a universal religion. Places having exclusive religious privileges do not belong to the recognition of God as *the Father* of men. "He who is known as the Father finds His home where His children are." The nature of God, Christ goes on to declare, has been gradually unfolded to the Jews through the teaching of Prophets and Psalmists, leading up to His full revelation in the incarnation, while the Samaritans had stopped short in the earlier teaching of the Law. "Ye worship ye know not what; we know what we

Character, III. "The Psalms and the Prophets." With regard to the Imprecations in the Psalter, the author may refer to his Paddock Lectures on *The Use of Holy Scripture in the Worship of the Church,* pp. 112 sq.

[1] *The Gospel according to St. John,* by B. F. Westcott, iv. 19-24.

worship, for salvation is of the Jews." Now Christ's presence and teaching will lead to true worship of the Father whom He makes known. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers." "Worship involves an expression of feeling, and a conception of the object towards whom the feeling is entertained. The expression is here described as made *in spirit;* the conception is formed *in truth.*" God's being is made known in Christ; man can have a true conception of Him. He is *spirit,* absolutely free from all limitations of space and time. The worship which is addressed to God must be in accordance with His essence. Man in his created spiritual being must draw near to God the uncreated Spirit.[1] In earlier times when God's being was not thus so plainly revealed, a bodily presence at a local shrine, and a material oblation, might be thought of as acceptable worship. Now it is made clear that the essence of worship must be the lifting up of man's spiritual

[1] See St. Chrysostom *in loc.* "He declareth nothing else than His incorporeal nature. Now the service of that which is incorporeal must needs be of the same character, and must be offered by that in us which is incorporeal, to wit, the soul, and purity of mind."—Hom. XXXIII. on St. John, Nicene and Post-Nic. Fathers, vol. xiv, p. 116.

faculties to God. "God is spirit, and they that worship him must worship in spirit and truth." This does not exclude an external manifestation of the spiritual feelings and attitude. To ignore in worship the body, with which God has been pleased to clothe our spiritual being, could hardly be to worship in truth.[1] The spiritual force of our worship, as of our life, is to be shown in the lifting up of all the lower faculties of our being by the penetrating energy of the indwelling spirit. Our Lord's declaration does not, then, exclude all forms in worship; it does stamp on them a subordinate and secondary character. To draw near with the lips while the heart is far off, is to mock rather than to honor God.[2] True prayer (says St. Gregory the Great) is not to be found in the words of the mouth, but in the thoughts of the heart. The voices that reach the ears of God are not words

[1] "A humble posture of body, responsive to the humility of soul, especially becomes us in penitential and supplicatory prayer, that the whole man may be vocal as well as the voice. Hence the custom from the beginning of the Church of not only kneeling, striking the breast, and prostrating, but also of extending the arms in supplication towards heaven, that the body may not only not oppose or contradict the movements of the soul, but may express and help her pious movements." —*Christian Patience,* by Bp. Ullathorne, Lect. on Prayer, p. 191. Compare Bp. Beveridge, serm. xci, *Works,* vol. v, pp. 4-51 (ed. 1884).

[2] Isa. xxix. 13, Mark vii. 6.

but desires.[1] No material oblation, as such, can be acceptable to Him, though it may be valuable, or even required, as a vehicle and expression of the spirit's worship, a token of homage, a symbol of self-dedication.[2] Whatever the outward pomp of some public ceremonial, whatever the beauty and dignity of the words employed in common or in private prayer, we must ever remember that these are worthless before God, and may be delusive to ourselves, unless we are careful to lift up our hearts unto the Lord,[3] to appropriate the external form,

[1] "Vera quippe postulatio non in oris est vocibus, sed in cogitationibus cordis. Valentiores namque voces apud secretissimas aures Dei non faciunt verba nostra, sed desideria. Æternam etenim vitam ore petimus, nec tamen corde desideramus, clamantes tacemus. Si vero desideramus ex corde, etiam cum ore conticescimus, tacentes clamamus." S. Greg. Moral., lib. XXII, cap. xvii, 43.

On the value of Vocal Prayer see W. H. Hutchings, *The Life of Prayer,* p. 198. "Language is not only the channel through which thought flows forth, as gathered waters well out from an opened lock; language has a reflexive effect on thought itself. By speaking, our ideas become clearer; we gain greater power of analyzing and defining them, when we have the opportunity of telling them forth; and the material which was fusing in the mind is thereby cast into a shape and fixed in a mould for permanent use."

[2] Ps. 1. 8-15, Mic. vi. 6-8. See Gore, quoted on p. 81.

[3] The bidding, *Sursum corda,* "Lift up your hearts," with the response of the people, "We lift them up unto the Lord," is found at the beginning of the eucharistic prayer in every known liturgy. The earliest definite reference to

striving to make it the true clothing and expression of our personal devotion.

It is because Prayer is a pouring out of the heart before God,[1] the employment of man's noblest powers, intellectual and spiritual, upon their highest Object, that it is represented in the New Testament (as indeed in the Psalter and other portions of the

it is in the Canons of Hippolytus, which record important features of the worship of the Church at Rome as it existed at the close of the second or beginning of the third century. See A. C. Headlam in *Guardian* for February 12, 1896, p. 243.

St. Cyril of Jerusalem in his explanation of the eucharistic service, given in the Church of the Holy Sepulchre in Jerusalem in A.D. 347, to those who had been recently initiated into the Christian Church, says:

"After this the priest cries aloud, 'Lift up your hearts.' For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. The priest then in effect bids all in that hour abandon all worldly thoughts, or household cares, and to have their heart in heaven with the merciful God."—Catechetical Lectures XXIII, 4.

[1] The word "heart" is used as continually in Holy Scripture, especially in the Old Testament, as the seat of man's collective energies, the focus of the personal life. "As from the fleshly heart goes forth the blood in which is the animal life, so from the heart of the human soul goes forth the entire mental and moral activity." All inner human movements are denoted by this word in Scripture, the rational and intellectual as well as the emotional or volitional. See Hastings's Dictionary of the Bible, *sub voce,* vol. II, pp. 317, 318.

older Scriptures) under such energetic figures,—as a striving with God, as no mere by-work or easy exercise, but as requiring watching and perseverance. So, for instance, St. Paul speaks to the Ephesians of "praying at all seasons with all prayer (every form and variety of prayer) and supplication in the Spirit (that is, with the aid of the Holy Spirit of God), and watching thereunto with all pereseverance and supplication for all the saints"; he begs the Roman Christians "by our Lord Jesus Christ, and by the love of the Spirit, to strive together with him in their prayers on his behalf"; and he tells the Colossians of Epaphras "always striving for them in his prayers." St. Peter likewise bids us "be sober," or recollected (having the whole being well in hand, our will subject to God's will and all our other faculties subject to our will), "and watch unto prayer"—being wide awake, prayer involving a vigorous exercise of all the faculties of the soul.[1]

These forcible expressions of the apostles are realized in the example of our Lord, in whose earthly life, since he was true man, Prayer had so large a part.[2] On no less than eighteen separate

[1] Eph. vi. 18; Rom. xv. 30; Col. iv. 12, so i. 2; comp. Gen. xxxii. 24, Hos. xii. 4, Luke xxii. 40-44; 1 Pet. iv. 7.

[2] See Appendix, pp. 102-104, and *The Prayers of Jesus Christ,* by C. J. Vaughan, and *God and the Individual,* by T. B. Strong, pp. 10-12.

occasions are we told of His praying. For instance, He is represented as continuing in prayer after the forerunner had baptized Him, and then the heaven was opened, and the Holy Ghost descended, and the voice of acceptance came from heaven. He continued all night in prayer to God before choosing the twelve apostles. During His ministry He was frequently retiring into desert places for prayer, and so the power of the Lord was with Him to heal.[1] The prayers of the Passion are summarized by the writer to the Hebrews,—"In the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, Son though he was, yet learned he obedience by the things which he suffered."[2]

The wide and rich character of Prayer is abundantly illustrated in the examples and injunctions given in the New Testament. Our Lord rejoiced in spirit, He gave thanks, as well as sighed and wept and entreated. Paul and Silas sang praises, as well as prayed, at midnight in their prison; doxologies mingle with benedictions in the apostolic writings;

[1] Luke v. 16, 17. "It was not one withdrawal, nor one wilderness, nor one prayer—all is plural in the original—the withdrawals were repeated, the wildernesses were more than one, the prayers were habitual." Vaughan, *op. cit.*, p. 4.

[2] Heb. v. 7, 8.

Christians are bidden to continue steadfastly in prayer, watching therein with thanksgiving, and to speak one to another in psalms and hymns and spiritual songs.[1] The lifting up of the heart takes various forms. (1) The heart may be filled with the thought of God's greatness, as manifested in nature, in history or in Scripture, and its utterance is in *praise* of God for what He is in Himself, as He is made known to us. (2) Or it may be the remembrance of the benefits, spiritual or temporal, which He has poured upon us that calls forth our *thanksgiving*. (3) The consciousness of our poor return for His goodness, in our failure to correspond with His purposes, in our actual sins of omission and of commission, is expressed in *confession*. (4) The pressure of individual or common needs is expressed in *petition* for ourselves or others. As Dr. Liddon has eloquently put the matter,[2] "Prayer is not only—perhaps in some of the holiest souls it is not even chiefly—a petition for something that we want and do not possess. In the larger sense of the word, as the spiritual language of the soul, prayer is intercourse with God, often seeking no end beyond the pleasure of such intercourse. It is praise; it is congratulation; it is ad-

[1] See Appendix, p. 113.

[2] *Some Elements of Religion,* pp. 182, 183. Compare *The Varieties of Religious Experience,* by W. James, pp. 464 sq.

oration of the Infinite Majesty; it is a colloquy in which the soul engages with the All-wise and the All-holy; it is a basking in the sunshine, varied by ejaculations of thankfulness to the Sun of Righteousness for His light and His warmth. In this larger sense, the earlier part of the Te Deum is prayer as much as the latter part; the earliest and latest clauses of the Gloria in Excelsis as truly as the central ones; the Sanctus or the Jubilate no less than in the Litany; the Magnificat as certainly as the fifty-first Psalm." [1]

Brethren, do these thrilling words find an echo in our own experience? The spirit of prayer, let us remember, will be the result of a carefully formed habit of prayer. There must be regularity in our times of prayer; faithfulness in banishing distracting thoughts; a real effort to overcome the sluggishness of the corruptible body which weighs down the mind that would rise to muse on heavenly things.[2] Thus shall we prepare ourselves for communion with God. Drawing near to God, we shall find Him draw near to us. I may quote the words

[1] On the prominence of adoration in the Church's worship, see Dr. Vaughan's *Lectures on the Revelation of St. John*, vol. I, pp. 191-193: "We come together, in part at least, to adore: to say to ourselves, to say to one another, How great is He! how glorious! how wonderful in His works and ways, as well as in His goodness toward the children of men!"

[2] Wisd. ix. 15.

with which my dear friend Bishop Brent opens his helpful little book, *With God in the World:* "It is productive of much mischief to try to make people believe that the life of prayer is easy. In reality there is nothing quite so difficult as strong prayer, nothing so worthy of the attention and the exercise of all the fine parts of a great manhood. On the other hand there is no man who is not equal to the task. So splendid has this human nature of ours become through the Incarnation that it can bear any strain and meet any demand that God sees fit to put upon it. Some duties are individual and special, and there is exemption from them for the many, but there is never any absolution from a duty for which a man has a capacity. There is one universal society, the Church, for which all are eligible, and with which all are bound to unite; there is one universal book, the Bible, which all can understand, and which it is the duty of all to read; there is one universal art, prayer, in which all may become well skilled and to the acquirement of which all must bend their energies."

As in private and in public prayer, so also in Sacraments, which are one form of prayer, there must be the lifting up of the heart to God, we must worship in spirit and truth. It may be worth while to dwell on this. The administration of sacraments

is always accompanied by Prayer. There is no magical efficacy in the sacramental act, in the pouring of water, or in laying on the hand, or in the bare repeating of the words of institution over the broken bread and the cup, or in tracing the sign of the cross, or in anointing. There are always prayers accompanying the ceremonial act, in which it is asked that the inner reality symbolized by these outward tokens may be vouchsafed. Moreover, sacraments are in themselves and essentially forms or modes of Prayer. They are ways of drawing near to God that He has appointed, claiming the special blessing which He has promised to give in connection with each ordinance to those who rightly approach Him in this way;—cleansing and regeneration in Baptism, strength by the gift of His indwelling Spirit in Confirmation, nourishment in Holy Communion, pardon and restoration in Absolution, special assistance for the work of the Ministry in Ordination. Sacraments[1] are covenant

[1] The word "sacrament" is used in its wider sense, to signify not only the two great Sacraments of the Gospel, Baptism and the Eucharist, but also other lesser sacramental ordinances, such as Confirmation, Absolution and Ordination, or even accompanying symbolic ceremonies like the sign of the cross. To all of these and others the Fathers applied the word. See E. C. S. Gibson, *The Thirty-nine Articles,* vol. II, pp. 594-602, and Darwell Stone, *Christian Dogma,* pp. 151 and 317-319. The list of precisely seven sacraments is due to Peter Lombard in the twelfth century. It is a

meeting points with God. We must see that we draw near not in bodily presence only, or with outstretched hand, but lifting up our hearts to the Lord, laying bare before Him our mind, our affections, our conscience and our will,—our whole spiritual being,—to receive the touch of the Spirit which is the Lord.[1] The ministrant of a sacrament, on behalf of the Church, calls forth God's grace by prayer, in prayer the recipient must prepare himself to receive the gift.[2]

Since Prayer is the lifting up of the heart to God, its effect is to put us in the right attitude towards Him,—(1) in adoring worship and self-surrender, (2) in grateful acknowledgment of His

mechanical arrangement, and moreover misleading. For Matrimony, which according to the Roman Catholic enumeration is one of the seven, cannot be made to fit with the others; since its sacramental character does not depend on the priestly blessing. See *Catholic Faith and Practice,* by A. G. Mortimer, vol. II, pp. 7, 31-35.

[1] 2 Cor. iii. 18.

[2] "All the official acts of the Church are forms of prayer. By prayer [in John xiv. 13] is not intended merely the occasional utterances of individuals in their need, but chiefly and primarily the authoritative action of the Apostolic body in drawing near to God. The administration of the sacraments is not simply an authoritative act performed by powers received from God. It is, besides this, an act of prayer, commending the recipient to God."—*The Final Passover,* by R. M. Benson, vol. II, pt. i, p. 334.

See Appendix, p. 106.

countless blessings, (3) in penitent confession of our manifold sins and shortcomings, (4) in humble dependence upon Him for support and guidance. It is for this reason that Prayer is a matter of so great importance and of so great difficulty. To be in the right attitude towards God, this on our part, with His aid, is the whole requirement of religion: regular practice of prayer—so that it be praying and not merely saying prayers—is one of the surest means towards attaining and maintaining this right relation. Since this involves the surrender of ourselves to God's will, it will often only be accomplished through severe struggle; our prayer will be not only a wrestling with God, but a wrestling with ourselves; this self-surrender being gained, the man with all his powers is at the disposal of God and open to His influence.[1] Herein,

[1] Sanday and Headlam on Rom. xv. 30 quote Dr. Hort: "He [the apostle] breaks off afresh in an earnest entreaty to them to join with him in an intense energy of prayer, wrestling as it were." They will as it were take part in the contest that he must fight by praying on his behalf to God, for all prayer is a spiritual wrestling against opposing powers.—*Epistle to the Romans* (International Critical Commentary), p. 415.

Compare the second sermon on Prayer in R. C. Moberly, *Christ our Life:* "By prayer we are instruments of God's will, to bring God's will to bear with victorious omnipotence against evil—the evil which enslaves and torments ourselves, or our dear ones, or our brethren in all the world. Our

in part at any rate, lies the explanation of the promises made to Prayer. It is not perhaps so much that Prayer calls forth a new operation of God. His word is always sounding, but it is only when the ear of the soul is open and listening that we can hear. His aid is always present, but it is only when our will is surrendered to God's that He is able to work in us and through us. This is the explanation not merely of a modern philosopher,[1] but of St. Augustine, who gives it in a letter written to a devout lady who had consulted him on the subject of Prayer.[2] "Why we should be bidden to ask and seek and knock, by Him who 'before we ask Him knoweth what things we have need of,' might perplex our minds, if we did not understand that the Lord our God requires us to ask not that thereby our wish may be made known to Him, for to Him it cannot be unknown, but in order that by Prayer there may be developed in us by supplications that desire by which we are fitted to receive what He prepares to bestow. His gifts are very great, but we are small, and straitened in our capacity for receiving."

prayers are to be a continuous, conscious, earnest effort of battle, the battle against whatever is not God's will."—p. 160.

[1] Prof. James, *Varieties of Religious Experience,* p. 485.

[2] Ep. cxxx *ad Probam.* The whole letter is most interesting and well worth reading. It is translated in The Nicene and Post-Nicene Fathers, vol. I, pp. 459-469.

We reserve the more particular consideration of Answers to Prayer for the next lecture. Let me here make this concluding remark. The view just stated as a partial explanation of the efficacy—or of the operation—of Prayer, that therein we place ourselves with all our faculties at the disposal of Almighty God, to hear His voice, receive His aid, correspond with His purpose, is quite distinct from the representation of Prayer as possessing a merely subjective value, in that it forms in us a calm and trustful spirit.[1] This undoubtedly will be the effect of a habit of Prayer pursued with perseverance and devotion. But it results not from any trick which we play upon ourselves, nor from any illusion in supposing that we are addressing Another when in reality we are only pouring forth pious soliloquies; it results from the sure conviction, based on His repeated word, that there is One who hears our prayers, with whom, the Father of

[1] "It is the very conviction that God does answer that makes the subjective effect of prayer possible. The elevation of the heart that comes from praying comes because men believe that God hears prayer and answers prayer. If men did not believe that, they would stop praying, and the subjective benefit would go."—Bp. H. M. Thompson, in a very helpful sermon on "The Christian Doctrine of Prayer," in a volume called *Christian Truth and Modern Opinion*, p. 53. Compare R. W. Dale, *Lectures on the Ephesians*, pp. 438-440.

our spirits, we live—or may live—in constant and real intercourse.

"Praise waiteth for thee [or, beseemeth thee], O God, in Zion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come." [1]

[1] Ps. lxv. 1, 2.

LECTURE II

PRAYER ACCORDING TO GOD'S WILL

This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.—1 *John* v. 14, 15.

Prayer, then, in the narrower sense of Petition, with which we are now concerned, is not to change but to accomplish the divine purpose.[1] Here is the answer by anticipation to most of the difficulties felt, the objections urged, concerning Answers to Prayer. He who bade us pray laid down conditions for acceptable prayer.[2] It must be with the assurance of faith, in the spirit of charity, and it must be according to God's will. We are not only told, Ask, and seek, and knock, with persevering and increasing importunity; but Christ's promise is conditioned, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be

[1] So St. Thomas Aquinas. "Oratio nostra non ordinatur ad immutationem divinae dispositionis, sed ut obtineatur nostris precibus quod Deus disposuit."—*Summa* II², lxxxiii. 2.

[2] See Appendix, p. 101.

done unto you." St. James not only says, "Ye have not, because ye ask not"; but also, "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures," for selfish indulgence. Prayer is not to bend God's will to ours, but to raise our will to God's.[1] If, as it is often misrepresented (and not only by hostile critics, but by uninstructed advocates), Prayer acted with a sort of mechanical certainty, so that by earnest petition we could be sure of getting whatever we desired, then, instead of being the greatest blessing God could bestow, linking man in fellowship with Himself, it would be a very curse. If you and I with our narrow horizon and shortsighted plans could bring about just what at the moment we might fancy, we should speedily involve ourselves in disaster and ruin. No (let us be clear about this), Prayer is not intended, according to the Christian doctrine, to snatch from Almighty God what He is reluctant to grant; it is to call forth from Him

[1] See A. M. Fairbairn, *The Philosophy of the Christian Religion*, p. 558. "All worship aims at establishing harmony between two wills, God's and man's, whether it be by influencing man to surrender his will to God's, or by inducing God to do the will of man. These two may indeed imperceptibly shade into one another, but the rule is this—the lower the idea of God, the more ready He is conceived to be in the hands of man, but the higher the idea of Him, the stronger becomes man's desire to leave himself in the hands of God."

gifts which He is more anxious to bestow than we to receive, but which He has made our humble asking to be the condition of (at any rate) our profitably receiving. The heathen may beat their idols, if their petitions are not granted. Poorly instructed Christians may be tempted to throw over their faith because of unanswered prayers. But the beloved disciple, practically echoing the conditions laid down by his Master, told us beforehand that we could only be sure of our request being granted when we ask according to God's will.[1]

I dwell at length and expressly on this point at the beginning of this lecture, because (as I said) the clear statement of the Christian doctrine furnishes at once the answer to many of the difficulties felt concerning the value and efficacy of Prayer in the sense of Petition. These objections are chiefly drawn from three sources:

I. From a consideration of the character of God,

[1] "'The will of God' regards the spiritual consummation of man, and all external things only so far as they are contributory to this." "The believer would not make his own any prayer which is not according to God's will. And since he has made God's will his own will, he has all he truly seeks in immediate and present possession (Mark xi. 24), though the visible fulfilment may be delayed."—Westcott on 1 John v. 14, 15.

II. From a consideration of the fixity of the course of Nature,

III. From experience.

I. God is infinitely wise, and therefore (it is urged) He cannot be expected to change His plans because of the petitions, or at the whims, of religious but shortsighted people. God is perfectly good; you can therefore trust Him to give you what is best for you without your asking Him. In either case Prayer is needless; it may be an impertinence. So men have argued.[1] To such reasoning we might give heed were we without a revelation from God, in which He bids us pray (and therefore it must be right and reasonable), and moreover shows us in the revelation of His Fatherly character how Prayer is intended to be a part of our education as His children, since we thus gain and develop a habit of filial trustfulness and de-

[1] S. T. Coleridge in later days entirely repudiated the sentiment expressed in one of his youthful poems,—

"Of whose all-seeing eye
Aught to demand were impotence of mind."

"This sentiment he now so utterly condemned, that, on the contrary, he told me, as his own peculiar opinion, that the act of praying was the very highest energy of which the human heart was capable."—Note to Coleridge's *Table Talk*, vol. I, p. 114 (American edition, 1835).

pendence, which, so far as we can see, could be formed so surely by no other method.[1]

As we are bidden to confess our sins, not in order to make God acquainted with our misdeeds, which He in mercy has brought to our remembrance, but that facing the truth we may put ourselves in the right attitude towards Him of humble acknowledgment and repentance, whereby we may be fitted to receive His pardon; so we are bidden to make our requests known to Him, not with the view of informing Him of our needs (our heavenly Father knoweth these before we ask Him), but that, thus acknowledging our dependence on Him, we may be in the right attitude and disposition to receive His gifts.[2] Thus to the faithful, loving

[1] "The very epithet which Christ habitually used—'your Father'—would have been, unless He meant to teach the efficacy of prayer, necessarily misleading. If the analogy which that word expresses was not meant to be real—if Christ did not mean to teach His disciples, that in their hour of need or of sorrow they might approach God with the same feelings as those with which a child approaches an earthly parent, then the use of this epithet was in nothing short of a very cruel deceit."—Jellett, *Efficacy of Prayer*, p. 78.

[2] Deus autem dare vult: sed non dat nisi petenti, ne det non capienti.—S. Aug. Enarr. in Ps. cii (tom. IV, p. 1119).

Comp. S. Chrysostom. "If He know, one may say, what we have need of, wherefore must we pray? Not to instruct Him, but to prevail with Him; to be made intimate with Him by continuance in supplication; to be humbled; to be

heart every gift will be a fresh manifestation of the Father's love; whereas otherwise received the very abundance of His gifts might (alas, they often do) tend to hide the Giver. Viewed thus, we understand the importance attached in the apostolic writings to Thanksgiving as an element of Prayer, recognizing the gift which had been sought in supplication. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And [this shall be the result] the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [1]

So far concerning God's goodness. But what of His wisdom, with the arrangements of which Prayer is supposed to interfere? May not this, for one, be a sufficient answer to the difficulty? Since God has bidden us pray, why should He not be supposed to have taken into account our prayers in His arrangements? His "wisdom reacheth from one end to another mightily: and sweetly doth she order all things." [2] As we have limited the matter in the first lecture, in considering the Christian doctrine

reminded of thy sins." Hom. xix. in Matt. (Nic. Fathers, vol. X, p. 133).

[1] Phil. iv. 6, 7. See Commands and Exhortations of St. Paul in Appendix, p. 113, and St. Paul's practice, Appendix, p. 110.

[2] Wisd. viii. 1.

of Prayer, we are only concerned with a living God, a personal being, infinite and almighty, the Maker of heaven and earth. What we call Laws of Nature, do not exist independently of God, so that He should be bound by them, like the President of the United States by the Constitution. They mark the perfection of His working, which, since it is not, like ours, tentative and experimental, will always under similar circumstances be the same, because always the best.[1] But who will venture to say that, as most certainly in other ways God's operation is conditioned upon our coöperation, this is *not* the case with regard to the prayers of His faithful servants?[2] To take homely illustrations which have been used for this purpose before,—God wills that we should enjoy the fruits of the earth, but our sowing must precede the harvest; He wills, we may presume, that we should use the treasures hidden in the earth, but we must mine for our gold or coal. He wills that you and I should enjoy this or that spiritual or temporal blessing; in part at any rate it may depend upon our asking for it. Prayer is

[1] "Order is, as Christians know, a characteristic of all God's actions; but He, the Almighty, is so little enslaved by the rules that He freely observes that moment by moment He wills the very order that seems to bind His liberty."—H. P. Liddon, *Some Elements of Religion*, p. 58.

[2] E. B. Pusey, *The Miracles of Prayer*, pp. 14-20. (University Sermons, 1864-1879.)

one factor, having of course its own conditions and limitations, which God takes up into the mingled web of his working.

II. We have already come up to the second source of the difficulty which people find with regard to Prayer, drawn from the consideration, so familiar to us in these days, of the fixed course of Nature. How far are we warranted, persons ask, in begging of God to set aside these laws? Let us at once make, or rather demand, two concessions. (1) We recognize that God does not without good or sufficient cause set aside the ordinary processes and sequences of Nature which He has established. Unvarying laws (as we perceive them), unless we have some distinct indication to the contrary, betoken the will of God. And therefore we do not pray that these should be set aside; for instance, that the sun should not rise, or that a dead man should be restored to life. Nevertheless on occasions, from time to time, there may well be amply sufficient cause for a deviation from this ordinary regularity, whether for the purpose of strongly marking the subordination of material to moral considerations, or with a view to a special manifestation of God in His personal activity.[1]

[1] I venture to make a long extract from Abp. Temple's Bampton Lectures:

"It is necessary to point out that when we speak of a breach

(2) Again, we recognize that God commonly works through means. While therefore we may

of uniformity we are never in a position to deny that the breach of uniformity may be physical only and perhaps apparent only. It may be found, it probably will be found, at last, that the Moral Law has in some way always maintained its own uniformity unbroken. The Moral Law has in its essence an elasticity which the physical law has not. It often takes the form, that, given certain conduct, there will follow certain consequences; and the law is kept though the conduct is free. It is further possible, and Revelation has no interest in denying it, that the intervention which has apparently disturbed the sequence of phenomena is, after all, that of a higher physical law as yet unknown. For instance, the miraculous healing of the sick may be no miracle in the strictest sense at all. It may be but an instance of the power of mind over body, a power which is undeniably not yet brought within the range of Science, and which, nevertheless, may be really within its domain. In other ways what seems to be miraculous may be simply unusual. And it must therefore be always remembered that Revelation is not bound by the scientific definition of a miracle, and that if all the miraculous events recorded in the Bible happened exactly as they are told, and if Science were some day able to show that they could be accounted for by natural causes working at the time in each case, this would not in any way affect their character, as regards the Revelation which they were worked to prove or of which they form a part. Revelation uses these events for its own purposes. Some of these events are spoken of as evidences of a divine mission. Some of them are substantive facts embraced in the message delivered. And if for these purposes they have served their turn, if they have arrested attention which would not otherwise have been arrested, if they have overcome prejudices, if they have compelled belief, the fact that they

never despair of His intervention whatever our strait may be, it is absolutely wrong to neglect the use of all the means of help, material and spiritual, which God has put within our reach. It is only when we are diligent and faithful in the use of means which He has appointed, seeking His blessing upon their use, that we have any right to look for His immediate aid in the absence of ordinary means. Such rules would apply equally to the use of medicinal remedies, of educational advantages, of spiritual ministrations—indeed, to all God's gifts, which, from the very gift of life itself, it is His will ordinarily to bestow through channels which He has appointed, thus binding us in fellowship with our fellow creatures as with Himself the Creator of all.

On this consideration two observations naturally follow. (i) When we ask for God's intervention we do not necessarily mean to put aside natural methods. Our prayer may be answered by the ap-

are afterwards discovered to be no breach of the law of uniformity has no bearing at all on the Revelation to which they belong. The miracle would in that case consist in the precise coincidence in time with the purpose which they served, or in the manner and degree in which they marked out the Man who wrought them from all other men, or in the foreshadowing of events which are in the distant future." —*The Relations between Religion and Science*, lect. VII, pp. 194-196.

plication of already well-known laws, or by the discovery of new forces; for instance, if we pray for the removal of a pestilence, what we ask may be brought about by the skill and care of doctors and nurses, by the discovery and removal of some cause of disease, by wise regulations to prevent the spread of infection, as well as by timely changes of temperature and weather.[1] (ii) Since God commonly works through means, His extraordinary and direct intervention may be expected to be less common in proportion as He has shown us more of the way in which He ordinarily works. This may explain

[1] "We all know what stupendous results have been brought about, what changes in the very face of Nature have been produced, by the will of man, incapable as it is of either violating or suspending a single natural law, of calling into existence or of annihilating a single atom of matter, a single unit of energy. The cutting down of forests by the intervention of the human will has altered the climate of large portions of the globe. Barren lands have been fertilized, fertile lands have been reduced to barrenness, by the intervention of the human will. An opulent kingdom is seated in a country reclaimed from the sea by the intervention of the human will. Here, then, we have enormous changes in the face of Nature, all produced by the intervention, *through* the laws of Nature, of the will of man; that will intervening in a way we cannot at all discover or explain. Are we then to suppose that the Creator has no means of exerting His will on Nature *through* the very laws he has impressed on her, analogous to, but of course infinitely more perfect than, the means which we His creatures have?"—Reichel on Prayer, *op. cit.*, pp. 58, 59.

the common disuse of unction of the sick with a view to bodily healing, or the postponement of such a special invocation of divine aid until ordinary and usual remedies, which the advance of medical science has extended to a continually increasing number of cases, had been tried.

These two conditions being recognized—(1) That God does not without sufficient cause set aside the ordinary course of Nature, and (2) that it is commonly His will to work through means—we put no limit to what He may be pleased to accomplish in response to the appeal of His people, provided always that it be for their highest good, and in accordance with—not contrary to—His will. Here our Lord's word is absolute. Apart from the case of such miracles as were evidently intended as signs to certify the authority of a new religion,[1] Christ promised to His disciples, "If ye have faith and doubt not, even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done"; and, leaving the figure, He added, "All

[1] Mark xvi. 17, 18, 20. "Their purpose was to be 'signs' of the Divine mission of the Church, not to accredit the faith of the individual."—H. B. Swete (*The Gospel according to St. Mark, in loc.*), who on v. 20 quotes the following from Bede: Numquid ista signa non facimus minime credimus? . . . sancta quippe ecclesia quotidie spiritaliter facit quod tunc per apostolos corporaliter faciebat . . . miracula tanta majora sunt quanto magis spiritalia."

things whatsoever ye shall ask in prayer, believing, ye shall receive."[1] Plainly Christ's promise means that no obstacle, however formidable, shall be insuperable to the accomplishment of His will by the most humble of His disciples, if they faithfully and earnestly call forth His power. It is in no sense a promise that God's almighty power shall be placed at our disposal for the accomplishment of plans that may originate in our minds, or that may have our aggrandizement for their object; nor is it a promise that in all, or most, cases what are undoubtedly His ends shall be achieved by short cuts. The means as well as the ends must be in accordance with God's will, and, as is abundantly shown both in Nature and in History, His purposes are generally accomplished through slow and gradual processes.

Here we must protest against the arbitrary and fallacious distinction which is often made between miracles (or extraordinary interventions) in what is called the sphere of Nature, and miracles of Grace in the spiritual sphere. Order rules in either sphere. The spiritual life is not less subject to law than the physical.[2] But in either sphere the operation of higher forces can be brought to bear, which, without any violation of law, may supersede

[1] Matt. xxi. 21, *22*.

[2] See especially Dr. Liddon's Preface to the Second Edition of *Some Elements of Religion,* pp. xv-xvii.

what would otherwise have been the operation of lower forces. To borrow an illustration.[1] Walking along a dangerous path, a man steps, and is about to fall over a cliff. He calls to a friend to save him. The friend is not asked to suspend the law of gravity. He is asked to overcome the force of gravity by opposing to it the stronger force of the muscles of his arm in arresting his companion's fall. Whether he complies with the request or not, the law of gravity continues equally in force. So in prayer to Almighty God, the intervention of His will is called for, whether directly or through created instrumentality, to counteract the operation of forces which seem to threaten hurt. It may be physical and temporal, or it may be spiritual and internal injury which is dreaded. In the moral world the law of habit is as sure as the law of gravitation in the physical. The will without special aid will follow the course of past choices. It is weakened in its resistance to the clamor of the flesh for self-indulgence in one form or another. But by the presentation of new and powerful motives, or by the direct conferring of new vigor, the will may be enabled to break free from the bondage into which it had fallen. The law of habit remains; but a new force (which we may call Grace[2]) is intro-

[1] Jellett, *op. cit.*, p. 56.

[2] See Letters of William Bright, p. 82.

duced which enables the will to rise superior to what had been its long-continued custom.[1]

We cannot, of course, pray with the same security for temporal and physical as for spiritual blessings. In this world, as we know it, sufferings of one kind or another—in pain or weakness, in disappointment or bereavement, in spiritual trials—is often the path to higher gains, the means of moral and spiritual development.[2] Lower joys are

[1] "Which are greatest, the miracles of nature or the miracles of grace? Which is the greatest interference (to use man's word), to change passive, unresisting nature, or man's strong, energetic, resisting will, which God Himself so respects, that He will not force the will, which He has endowed with freedom, that it might have the bliss, freely to choose Himself? Which is the mightiest, noblest work, to condense, if so be, the operations of nature, and change the water into wine, without the intervening process of its passing through the vine, or to change the wolf into the lamb, the blasphemer and constrainer to blaspheme, into the Apostle, the persecutor of Jesus in His disciples, into him to whom to live was Christ and to be crucified with Christ, who became the servant of all, that he might win the more to Christ and to life? or again to change the slave of degrading passion, its fires yet unspent, into the saint; the spirit, entangled in the wild God-degrading fanaticism of the Manichees, into the clear, God-enlightened teacher and oracle of the Church now for fourteen hundred years?"—Pusey, *Miracles of Prayer,* pp. 6, 7. Comp. *Talks to Teachers on Psychology,* by W. James, pp. 76, 77.

[2] Bp. Wilson, *Sacra Privata.* "Jesus Christ commands us to deny ourselves and to take up our cross daily, not because He can command what He pleases (for He is infinite good-

withheld or withdrawn in mercy, in order that we may not rest therein. "Whom the Lord loveth he chasteneth." If we look through the New Testament we shall see that prayers for temporal blessings are distinctly sanctioned. The idea of a cleavage between the two kinds of petition, for spiritual and for temporal gifts, does not seem to occur to the mind of speaker or writer. God is maker and ruler of heaven and earth, of all things visible and invisible. But then physical blessings and temporal advantages are continually thought of —not only in prayer—with reference and in subordination to higher spiritual ends.[1] This, it would seem, is the distinction that is needed in our minds, not between prayer for temporal and prayer for spiritual blessings; but in our regard of and desire for the one and the other. "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you"—so far as they are really for your good.[2] These other

ness, and can command nothing but what is good for His creatures), but because the corruption of our nature requires that we should be forbidden every thing which would increase our disorder."—*Wednesday Meditations.*

[1] See Bp. Jeremy Taylor's Rules for the Practice of Prayer, in *Holy Living,* ch. IV, sect. vii.

[2] "As prayer is the voice of God's children, it must contribute towards the eternal well-being of God's children. As He has created all things to be used with thanksgiving,

things we may rightly seek and ask for in subordination to the great dominant desire. Accordingly St. Paul's repeated requests for a prosperous journey were with a view to the spiritual blessing that he hoped to communicate and to receive when meeting his disciples face to face. I may quote a striking comment on the petition of the Lord's Prayer, "Give us this day our daily bread." "We do not pray for luxuries or pride. We desire whatever will enable us to serve God, for that is the purpose of our daily bread. We do not pray that we may have our life prolonged, but that we may have what is necessary in order to fulfil whatever God's predestination has marked out for us as our special form of earthly service. We do not pray that we may live. Our desire must ever be to go to our Father in heaven. We therefore pray that while we live we may have what is necessary in order to accomplish the work He has assigned to us, as we desire not to be cut off until that work is done. Our daily bread is that which is fitting to enable us to do that work, whatever it be. It may be the bread of joy or the bread of affliction. It

so we may draw upon the Creator's treasury for all we want, so long as we bear in mind the eternal issues of the most transient phenomena."—R. M. Benson, *The Final Passover*, vol. II, pt. ii, p. 288. Comp. Hutchings, *The Life of Prayer*, pp. 108-113.

See Appendix, p. 111.

may be sickness or martyrdom. Our daily bread is what will best help forward our sanctification in doing God's will upon earth, so that we may be made worthy of heaven." [1]

When we are questioned as to what we think about such answers to prayer as are claimed, for instance, by the late Mr. Müller of Bristol in England, by the followers of the Faith-cure, or by devotees at Lourdes or at the shrine of St. Anne of Beaupré (I merely mention instances), an instructed and intelligent Christian's answer should surely be, (1) that in the Christian view there is no antecedent improbability, much less impossibility, in the facts alleged; (2) that the evidence for each should be examined with reference to all the circumstances, including the permanence of an alleged cure and the character of the suppliant; (3) that, whatever in any particular case may have been (so far as we can see) the direct intervention of Almighty God without the use of means such as we can trace, this would afford no sort of warrant for our disregard or neglect of ordinary means of help which He puts within our reach; (4) and lastly that, whatever remarkable answer to petitions may be pointed out, nothing can sanction a dictating to Almighty God as to what at our bid-

[1] *The Cowley Evangelist,* December, 1903, "On the Use of the Lord's Prayer, p. 273.

ding He should do, or a claim that He is bound to accomplish our purposes.[1] We are warned as to the danger of "lying," that is, misleading, "signs and wonders."[2] It is possible—it has happened—that God may give men their desires, and send leanness withal into their souls.[3]

III. In the course of a fierce but somewhat dreary controversy on the subject of Prayer, waged in English magazines some thirty years ago,[4] two arguments from experience were urged on the negative side. (1) By way of challenge it was proposed that an experiment should be tried. The patients in one ward of a hospital should have the benefit of prayers, while an equal number in another ward, selected and tended with fairness, should be

[1] "A Christian prayer is always answered because nothing is asked but that God's will be done." "Thy will, O God, is the perfection of justice; let me never prescribe to Thee what Thou oughtest to give me. What Thou doest will, we may be sure, be best for us; we cannot be sure of what we will for ourselves."—Bp. Wilson, *Sacra Privata*, pp. 63, 64.

[2] 2 Thess. ii. 9.

[3] Ps. cvi. 15. "They complained 'Our soul is dried away' (Num. xi. 6), our vitality is exhausted; but the satisfaction of their self-willed lust brought sickness and death, not health and vigor, and 'the graves of lust' marked the scene of their sin and its punishment."—A. F. Kirkpatrick on the Psalms, *in loc.*

[4] *The Contemporary Review* and *The Fortnightly Review* (1872, 1873).

without this benefit. Statistics should be accurately kept, and these, it was urged, would show the value of prayer as a means to recovery over and above medical care and nursing. I called the controversy "dreary," because, as in this proposal, made I believe in all good faith, it showed such a total inability, on one side at any rate, to understand the contention of the opposing party. Whatever view of Prayer this argument could have been applied to, it was absolutely inapplicable to the Christian doctrine of Prayer, since that requires as an essential feature that the petition should be trustful, not experimental; and this requirement is based on the more fundamental condition that Prayer is not designed to dictate to Almighty God, but to coöperate with Him in carrying out what are believed to be His purposes. The inefficacy of Prayer under the conditions specified might possibly have been demonstrated, but then the conditions were such as were altogether inconsistent with the Christian idea of Prayer. As Mr. Jellett has said, "If God did comply with such a prayer, He would simply lead the honest enquirer astray. The success of the supposed experiment would prove, not simply the efficacy of prayer, but the efficacy of prayer *without faith*. If the Christian theory of prayer be true, this conclusion is untrue; and if God were to grant success to such a prayer, He

would lead men to expect that which He did not mean to give them." [1]

(2) Another controversialist suggested that statistics should be cited as evidence in a different way. Kings are the subjects of many prayers. Let statistics be consulted then, both as to their longevity and as to their morality. Here again what claimed to be scientific reasoning was singularly unscientific, for it left out of sight several facts that would have to be taken into account in a fair induction,—not only the freedom of the monarch's will, and the freedom of the assassin's (the controversy was before it had been declared that the risk of assassination was a part of a ruler's trade), but the special temptations also to which one in such a position is exposed. All this would have to be taken into account on the supposition that statistics did *not* show that kings enjoyed unusual longevity or manifested superior morality. Like considerations would be necessary, and would probably be promptly urged, on the contrary supposition. Kings are more carefully reared and diligently guarded. By inheritance and environment they enjoy exceptional advantages, to which their physical or moral superiority might be attributed rather than to the prayers offered on their behalf. The phenomena of human life are too complex to

[1] Jellett, *op. cit.*, p. 96.

admit of such arguments from the weighing of differences.[1]

The objections which arise out of our own experience have already in effect been answered. We have prayed, prayed earnestly, prayed trustfully, prayed perhaps perseveringly, and our request has not been granted. One or two further questions as to the character of our prayers must be asked. Have we been seeking the accomplishment of our will in the matter, asking that God should further our plans? or have we really sought to place ourselves at His disposal for the accomplishment of His purposes? The faith and love that bring the petition before God must be strong enough to leave with Him the time and manner of its fulfilment. Like Jesus Christ in the Garden of Gethsemane we may with repeated entreaty beg that some cup of dreaded pain or sorrow or shame may pass away, if only it be God's will. But with our Leader and Pattern we shall seek to add, Nevertheless, Father, not my will but Thine be done. And the prayer shall end in victory. It may be that the cup cannot pass, that it must be drunk to the very dregs. But its exceeding bitterness is past. Our will is not merely resigned; we accept the cup from our Father's hand. An angel strengthens us. We rise from our agony and wrestling with something of the

[1] Jellett, *op. cit.*, p. 67.

calmness and courage with which Jesus went forth to meet his foes.[1] So it was with St. Paul. He sought of the Lord thrice that the "thorn in the flesh" (whatever this may have been,—apparently a humiliating and disabling physical disorder) might depart from him. The prayer was heard, but the answer was not what had been desired, but something really better. Bear the humiliation and the weakness. My grace is sufficient for thee: for my power is made perfect—most surely displayed —in the midst of human weakness. Most gladly, therefore, said the apostle, will I rather glory in my weakness, that the power of Christ may rest upon me.[2] We will try to pray in like confidence to our heavenly Father. Whatever we desire for ourselves or others, for soul or body, though it seem to be necessary like "daily bread," we will seek to prefix, in heart as in word, the great domi-

[1] Luke xxii. 41-46, John xviii. 4, Heb. v. 7.

[2] 2 Cor. xii. 7-9. See St. Augustine on 1 John iii. 22: "Discernamus exauditiones Dei. Invenimus enim quosdam non exauditos ad voluntatem exauditos ad salutem; et rursus quosdam invenimus exauditos ad voluntatem et non exauditos ad salutem." Augustine contrasts the refusal of Paul's petition that this messenger of Satan might be removed, and the granting (to their confusion) of Satan's that he might tempt Job, and of the demons that they might be permitted to enter the swine. "Shall we say, The apostle was heard, the demons not heard? Their will was effected, his weal was perfected."—Homily VI, 6-8.

nant desires, Hallowed be Thy Name, Thy kingdom come, Thy will be done, as in heaven so on earth.[1] Ruling out all of desire, as to end or means, that would not be for the honoring of God's Name, the setting up and spread of His kingdom, the perfect accomplishment of His will, we may be sure that our prayer will be heard and answered, though it may be in a higher and really better way than we had dared to ask. As Jeremy Taylor says, "We pray for health, and He gives us, it may be, a sickness that carries us into eternal life; . . . we beg for a removal of a present sadness, and He gives us that which makes us able to bear twenty sadnesses, a cheerful spirit, a peaceful conscience, and a joy in God." [2]

[1] See R. C. Moberly, *Christ our Life,* third sermon on Prayer.

"There is one paramount desire, which will go with us, as paramount, at every moment. 'If it be possible let this cup pass away from me: *Nevertheless not as I will, but as Thou wilt.*' When we really have learnt our lesson, then 'Thy will be done' becomes in itself no longer, as possibly of old, the prayerful sigh of a dim and sad resignation: it is rather the most moving, the most vehement, the most victorious desire within our hearts."—p. 168.

[2] Bp. Jeremy Taylor, Serm. V, "The Return of Prayers."

LECTURE III

UNION IN PRAYER

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.—*Matthew* xviii. 19.

What is the meaning of this promise to united prayer? Clearly it cannot be intended to tell us that God is overborne by a number of suppliants, so that He grants to a multitude what would be denied to a single petitioner. We may send a monster petition to Congress with thousands of signatures, hoping to arouse apathetic or indifferent senators and representatives by such a demonstration of the feeling of their constituents. Any such interpretation of the condition of acceptable prayer with God we at once feel to be superficial and unworthy. There is no counting of heads in heaven. The condition evidently stands for something deeper.

Let me remind you of another passage in our Lord's recorded teaching about Prayer, open perhaps to a somewhat similar misunderstanding,—the parable of the unjust judge or of the importu-

nate widow.[1] At first sight it looks as if God were represented as worn out by persevering insistence. But parables, remember, do not go on all fours; they are based almost as much on contrasts as on resemblances.[2] "Hear what the unjust judge saith." Though he fears not God, nor respects man, though he is indifferent to the claims of the position which he holds,—yet lest the woman by her repeated entreaty wear him out, he will see to her case and do her justice. How much more shall God, who is both just and also considerate, mete out justice to His own people, even though to their impatient desires He seem to delay His action? In both these passages something deeper than appears on the surface is intended. It is neither the number of petitioners, nor the mere persistence in entreaty, which is the real point urged, but the moral disposition thus illustrated, which shows a readiness and fitness on our part to receive the blessing

[1] Luke xviii. 1-8.

[2] Compare the remarks of Weiss on the similar parable in Luke xi. 5-8. "This parable has given offence to many, but that is only by proceeding upon the mistaken allegorizing view that God is here compared to the disobliging friend, and the persistent asker to the unabashed petitioner. According to the overwhelming evidence of the parable itself, it is taken from a relation of life which presents the strongest *contrast* with that to which the truth deduced from it is to be applied."—*The Life of Christ*, by Bernhard Weiss, vol. II, p. 353 (Clark's For. Theol. Libr.).

asked, so making it possible for God to give, or to give largely. Perseverance in prayer shows a reality and earnestness of desire which is capable of receiving God's gift.[1] United supplication expresses unselfishness, the elimination of merely individual and narrow desires.

As we have already seen, the difficulties about Prayer felt by earnest persons, and the objections urged by critical or hostile people, are very largely due to an ignoring of the conditions for acceptable prayer which are laid down in the New Testament. "Ye ask, and receive not, because ye ask amiss." The promise (which we have already considered) is, If we ask anything according to His will, He heareth us. Prayer (let me repeat) is not to change but to accomplish the divine purpose; not to bend God's will to ours, but to raise our will to God's. Its idea is not that of snatching from God what He is reluctant to bestow, but of calling forth from Him blessings which He is more desirous to bestow than we to receive, but which He has made our humble asking to be the condition of our profitably receiving.

Charity, the fraternal temper both of forgiveness towards those who may have wronged us, and

[1] "Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward."—Bp. Wilson, *Sacra Privata*, p. 15.

of large-hearted desire for others' good as for our own, is one condition for acceptable prayer, continually insisted on by our Lord Jesus Christ. "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."[1] "After this manner pray ye, Our Father." The whole of the prayer is in the plural. As Luther said, *meum* and *tuum* are not Christian words, *Paternoster* is the rule of Christian prayer.[2] In Prayer we are to associate others with ourselves, desiring for them what we desire for ourselves, sharing with others what we prize for ourselves, seeking to ward off from others what we dread for ourselves; "Give *us* this day *our* daily bread; forgive *us our* trespasses; lead *us* not into temptation, but deliver *us* from evil." And likewise we are to associate ourselves with others, as fellow-suppliants, fellow-strugglers, fellow-penitents. Thus does the Lord's Prayer lift us out of narrow selfishness, teaching us to come before God as members of His family, by nature brothers and sisters of a common Father, and called back in the Christian Church to a realization of our relationship one to another as well as of our relationship to

[1] See Appendix, p. 101.

[2] So S. Chrysostom, Hom. in Matt. xix. (Nic. Fathers, vol. X, p. 137.)

Him. The first two words of the Lord's Prayer, "Our Father," may be said to express the two great truths which, fully understood and realized, cover the whole ground of the Christian religion, the Fatherhood of God and the Brotherhood of man.

How many objections and difficulties with regard to Prayer fall away, not so much refuted as anticipated by the remembrance of this law of agreement in prayer! Suppose, it is asked, that different persons offer with equal seriousness and earnestness contradictory petitions; how is God to hear and answer both? For instance, city children ask in all simplicity for fine weather for an excursion, while the farmers ask for rain for their crops. Or, in the case of a conflict of nations, the British proclaim days of humiliation, and hold solemn services of supplication in cathedrals and parish churches for the success of their arms in South Africa, while the Boers implore the aid of God in prayer meetings before engaging in battle. We have heard the objection so stated with confident cynicism, as if it were irrefragable. Have we been staggered? If so, it has been because we have not taken in the meaning of this condition as to agreement in prayer. For acceptable prayer there must be the ruling out of selfishness, individual, congregational, national. We pray *to* the common Father of all, and *for* the common good. For instance, in

the case alluded to, the welfare of the whole country, including not only Britons and Boers, but the native races also, must be the desire that will find acceptance in heaven. Not for personal or family or partisan or national aggrandizement must we ask; but that our Father's Name may be hallowed, that His kingdom of righteousness, purity and truth may be set up and extended, His will be done. All, anything, that we ask must be in subordination to these great dominant petitions. Our own gain to the hurt of others can never be a Christian prayer, however any may incidentally have to suffer in the working out of the common good.

So must our prayers according to the Christian rule be growing in largeheartedness. Our intercessions will gain a wider range and sweep. Beginning with the circle of our own immediate family and friends, we shall learn to regard these and the cases of need, spiritual or temporal, that specially come before us, as specimens, drawing out our sympathy and kindling our prayers for all who are in similar circumstances. To our personal godliness (εὐσεβεία) we shall add love of the brethren (φιλαδελφία), and to our love of the brethren all-embracing charity (ἀγάπη).[1] This wide reach of intercessions is splendidly illustrated in the ancient liturgies, and in our Litany with its

[1] 2 Pet. i. 7.

petitions for all sorts and conditions of men, in different circumstances and needs, spiritual and temporal, till we ask of the good Lord, the representative Son of man, to have mercy upon all men. Let me cite part of the Great Intercession from the Liturgy of St. Mark.[1]

"We pray and beseech Thee, O good Lord, lover of men, remember the holy and only Church, catholic and apostolic, which extends from one end of the earth to the other, all Thy peoples and all Thy flocks.

"The peace which is from heaven vouchsafe to all our hearts, and bestow on us also the peace of this life.

"The king, the army, the magistrates, councils, townships and wards, our coming in and our going out, order in all peace. . . .

"Look, O Lord, upon those of Thy people that are sick, and in mercy and compassion heal them. Put away from them and from us every disease and sickness; drive from them the spirit of infirmity; raise up those who are lying in long illnesses; heal those that are vexed by unclean spirits; have mercy upon all that are in prisons, or in the mines, or before the courts, or under sentence, or in exile, or held in bitter slavery or under tribute, set them all free.

[1] For the original see *Liturgies Eastern and Western*, by F. E. Brightman, I, pp. 126, 127.

For Thou, our Lord, art He that looseth those who are bound, that raiseth up those who are in misery, the hope of the hopeless, the succor of the defenseless, the resurrection of the fallen, the harbor of the tempest-tossed, the avenger of those who are down-trodden. To every Christian soul that is in trouble and that turns to Thee, give mercy, give remission, give refreshment. Furthermore, O our Lord, cure the diseases of our souls, heal the weaknesses of the body, Thou physician of souls and bodies; Thou overseer of all flesh, look upon us and heal us by Thy salvation.

" To our brethren who are on a journey, or about to travel, prosper their way in every place, whether they make their journey over land or rivers or lakes or howsoever they travel; bring them all home to a tranquil and safe harbor, vouchsafe to become their fellow-voyager and fellow-traveller. Give them back to their families, rejoicing to the rejoicing, in health to those who are in health. And our pilgrimage in this life guard, O Lord, without harm and without storm even to the end."

Dr. Dale in striking words speaks of the share which intercession gives to all, however obscure and apparently commonplace their lives, in the struggles and victories of those who are called to serve in places of conspicuous difficulty. " There are Christian people whose life is so far removed from ex-

citement, agitation, and peril, that they seem to have no opportunities for winning great moral victories; their powers are very limited, and they are not appointed to tasks of great difficulty and honor. Let them resolve to have their part in the righteousness of their comrades who face the fiercest dangers, and in the fame of the very chiefs and heroes of the great army of God. Let them pray for 'all the saints,' and their prayers will give courage, endurance, and invincible fidelity to those who are struggling with incessant temptations. Some Christian brother, who under the stress of bad trade and unexpected losses is almost driven to dishonesty, will preserve his integrity. Some young man, who is no longer sheltered by the kindly defence of a religious home, and who is surrounded by companions that are trying to drug his conscience, to excite his passions, and to drag him down into vice, will stand firm in his fidelity to Christ. Some poor woman, harassed by anxiety, worn down by unkindness, will receive strength to bear her sorrows with patience, and will rise to a lofty faith in the righteousness and love of God. The feverish passion for wealth will be cooled in some Christian merchant, and he will obey the words of Christ charging him to seek first God's kingdom and God's righteousness. Some Christian statesman will have a clearer vision of divine and eternal

things, and the vision will enable him to master the impulses of personal ambition and to care only for serving Christ by serving the state. Saintly souls will become more saintly. New fervor will kindle in many a heart already glowing with apostolic zeal for the glory of God and the salvation of men. New gifts of wisdom and of utterance will be conferred on some who are already conspicuous for their spiritual power and their spiritual achievements. By constant and earnest prayer for 'all the saints,' those who are living in quiet and obscure places may share the honors and victories of their comrades, may have some part in the praise of their holiness, and some part in their final reward." [1] Thus we may claim a share in the struggles and victories involved in the setting up of Christ's kingdom in individual souls and in its extension in the world. Moses intercedes on the hill top, while Joshua fights in the valley.[2]

As in the ancient liturgies, and taught by the "Our Father," we shall love to associate ourselves in prayer with "the blessed company of all faithful people," not only with the comparatively small portion of the Church at present on the earth, but also with the far larger number of those who have entered the unseen world. Not *to* them (about this

[1] *Lectures on the Ephesians,* xxiv, pp. 442, 443.
[2] Ex. xvii. 11.

something will be said in the next lecture) but *with* them and *for* them we are encouraged to draw near to the common Father of all, asking for them what He sees they need for their perfected purification and development, begging Him to do His utmost for their souls' true weal. Such continued fellowship with the departed in prayer, sanctioned as it is by primitive custom, surely commends itself to our Christian instinct, unless warped by prejudice.[1] If men would only be content with the general commendation of the departed to God's

[1] I see nothing to support the contention of Canon Hay Aitken in his book, *The Divine Ordinance of Prayer*, that the scope of intercession is by divine revelation limited to "our fellow men, so long as they are, like ourselves, in a state of probation" (p. 156). Prayer is for many blessings beside that of conversion, to which alone his arguments apply, so far as they are not equally valid against any intercession.

On the question of authority Dr. Mason says:

"Probably no well-informed person doubts that prayers for the dead, and in particular prayers at the Eucharistic Sacrifice, are as ancient as Christianity itself, and have as complete a sanction as the universal custom of the Church can give. . . . If there is but one generally acknowledged prayer for a departed Christian in the New Testament (2 Tim. i. 18), no disapproval of such prayers is either expressed or implied. The absence of them is perhaps to be explained by the expectation of Christ's imminent return, which drew away attention from the brief waiting of the faithful dead, partly also by the joyful certainty of a glorious issue which the Lord's resurrection had newly shed

care and love, without particular and nice distinctions as to matters concerning which we can know little, what controversy and loss we should be spared! The *Necessary Doctrine and Erudition for any Christian Man*, commonly called "the King's Book," published in England in 1543, well says on this subject:[1]

"Forasmuch as due order of charity requireth, and the Book of Maccabees and divers ancient doctors plainly show, that it is a very good and charitable deed to pray for souls departed; and forasmuch as such usage hath continued in the Church so many years, even from the beginning, men ought to judge the same to be well and profitably done. And truly it standeth with the very order of charity a Christian man to pray for another, both quick and dead, and to commend one another in their prayers to God's mercy, and to cause others to pray for them also, as well in masses and exequies as at other times, and to give alms for them, according to the usage of the Church and ancient opinion of the old fathers; trusting that these things do not only profit and avail them, but also

over the waiting state."—*Purgatory—The State of the Faithful Departed—Invocation of Saints*, by A. J. Mason, pp. 59-61.

[1] Lloyd, *Formularies put forth during the reign of Henry VIII*, pp. 375-377.

declare us to be charitable folk, because we have mind and desire to profit them, which, notwithstanding they be departed this present life, yet remain they still members of the same mystical body of Christ whereunto we pertain.

"And here is specially to be noted that it is not in the power or knowledge of any man to limit and dispense how much, and in what space of time, or to what person particularly, the said masses, exequies, and suffrages do profit and avail: therefore charity requireth that whosoever causeth any such masses, exequies, and suffrages to be done, should yet (though their intent be more for one than for another) cause them also to be done for the universal congregation of Christian people, quick and dead; for that power and knowledge afore rehearsed pertaineth only unto God, which alone knoweth the measures and times of his own judgment and mercies.

"Furthermore, because the place where the souls remain, the name thereof, the state and condition which they be in, be to us uncertain, therefore these, with all other such things, must also be left to Almighty God, unto whose mercy it is meet and convenient for us to commend them, trusting that God accepteth our prayers for them, reserving the rest wholly to God, unto whom is known their state and condition, and not we to take upon us, neither

in the one part nor yet in the other, to give any fond and temerarious judgment in so high things so far passing our knowledge." [1]

As an example of ancient prayers for the departed I may quote the touching Prayer for one about to be carried forth to burial from the recently discovered Prayer-book of Sarapion, Bishop of Thmuis in Egypt in the fourth century, the friend and correspondent of St. Athanasius.[2]

"God, who holdest the authority of life and death, God of the spirits and Master of all flesh, God, who killest and makest alive, who bringest down to the gates of Hades and bringest up, who createst the spirit of man in him and takest to Thyself the souls of the saints and givest them rest: Thou who dost alter and change and transform Thy creatures as is right and expedient, being Thyself alone incorruptible and unalterable and eternal: we beseech Thee for the repose and rest of this Thy servant: give rest to his soul, his spirit, in green places, in chambers of rest with Abraham and Isaac and Jacob and all Thy saints, and raise up his body in the day which Thou hast ordained according to Thy promises which cannot lie, that Thou mayest render to it also that inheritance of

[1] Compare Letters of William Bright, pp. 131, 132.

[2] *Bishop Sarapion's Prayer Book,* translated and edited by Bp. John Wordsworth (S. P. C. K., 1899), p. 79.

which it is worthy in Thy holy pastures. Remember not his transgressions and sins, and cause his departure [that is, the being carried forth to burial] to be peaceable and blessed. Heal the griefs of his relatives who survive him with the Spirit of consolation, and grant unto us all a good end. Through Thy only-begotten Son Jesus Christ, through whom to Thee is the glory and the power in the Holy Ghost for ever and ever. Amen."

To consider what the departed with their wider horizon and clearer vision would ask for us, what we along with them should ask for common friends and for the Church, would serve as a check, as well as a consolation, tending to lift up our desires to higher and more worthy objects, meet for those who are inheritors of the kingdom of heaven. They surely—departed parents or friends or spiritual guides—are more anxious for our moral and spiritual welfare than for our bodily health, that we should live well than that we should live long, that we should bear bravely all of trial and temptation that may come than that we should escape all discipline.

With regard to intercession a word or two should be said about two difficulties which present themselves to earnest minds.

(1) What, it is asked, about those who have practically none to pray for them, or to pray for

them in particular? What of those for whom we should have prayed and neglected to do so, or to pray with perseverance and love? Do they suffer loss—unending loss—through our neglect? This, of course, is really but one of the problems suggested by the consideration of what is clearly a fact, the solidarity of the human race, our dependence one upon another in all sorts of ways and for all sorts of purposes. As a matter of experience we do suffer by reason of one another's faults, of omission as of commision, and this not only in lesser and external matters, but also in the more serious concerns of the moral and spiritual life. How far such losses may be irremediable we are not told. The Judge of all the earth we know will most assuredly do right. He will certainly take into consideration *all* the circumstances of each individual soul. None, we may be sure, will finally be lost who has not deliberately and persistently rejected God. The losses short of final ruin which any may suffer through others' failure to give brotherly help of any kind, would better suggest matter for self-examination and humiliation before God, rather than for speculation as to His dealings.

(2) Again, in intercession a limitation to the power of prayer must be recognized, which is in reality only the limitation to which Almighty God

submits His own will out of respect for the freedom of will with which He has endowed His creature man. Earnest and pious persons are often at a loss to account for the little effect of long-continued prayers for the conversion of some relative or friend to Christian faith or Christian life. Can it be that God disregards those tears and plaints? No; the prayers are heard, and, whether answered or not in the particular case, assuredly are not wasted.[1] They return into the petitioner's bosom. If offered with a right and wide intention, such as I have just spoken of, they win, according to God's appointment, new supplies of grace for those in cases of similar need who refuse not the help. For the special subject of intercession, doubtless they have called forth fresh appeals of the Spirit of God; but these may be resisted. God warns and woos, but He will not force the heart; were He to violate the freedom of will which He has given, saving any (as men say) in spite of themselves, He would in "saving" them destroy the very fabric which was to be saved from moral ruin.[2] Prayer, since it is not a power of itself, but a means of calling forth God's intervention,[3] must of

[1] Pusey, *Miracles of Prayer*, p. 24.

[2] "Not of necessity or compulsion, but of thine own will, He wills thee to be saved." St. Chrysostom, Hom. xxii in Matt. (Nic. Fathers, p. 155.)

[3] "To speak of 'the power of prayer,' as though prayer

necessity be limited in its efficacy as regards particular results by the obstacles which are allowed to limit God's own operations. Have we not here touched the case supposed by St. John in the difficult passage (as it is generally considered) about "sin unto death"? The translation "a sin" may perhaps (as Bishop Westcott points out) be too definite.[1] The thought is not of specific acts as such, but of acts which have a certain character. There is that which must be described as sin unto death, which wholly separates from Christ. Such conduct in one who has been regenerated is apostasy, a repudiation of both his obligations and his privileges, cutting him off from the source of spiritual life. It is the equivalent to the apostasy against which the Christian Hebrews are warned, which would render repentance and therefore pardon (not, remember, pardon on the condition of repentance) morally impossible.[2] For one in such a case the apostle does not enjoin prayer. He does not forbid it. But here there cannot be the assurance of being heard which belongs to other intercessions.

itself were a spiritual force, is misleading. In prayer human weakness invokes Divine protection and Divine support." R. W. Dale, *Lectures on the Ephesians*, p. 435.

[1] *The Epistles of St. John*, by B. F. Westcott, p. 192.

[2] Heb. vi. 4-6.

From all that has been said it will at once be seen that public prayer is the natural representation and symbol of united prayer. The union of hearts, agreement in prayer, will certainly be expressed by the assembling of ourselves together for common prayer. Apart from the public recognition of God, and the paying our homage to Him, for which public worship stands, we shall thus seek to encourage one another by mingling our prayers and praises. "Where two or three are gathered together in my name, there am I in the midst of them," Jesus Christ declared; confirming their legislative or judicial acts, so that what they bind or loose on earth shall be bound or loosed in heaven; and sanctioning and giving force to their prayers, so that what they ask in agreement shall be done for them by the Father in heaven. It is, of course, in answer to prayer for guidance and for ratification that the legislative and judicial decisions of the Church gain their binding character.[1]

Prayer places us in the right attitude towards God and towards our brethren. The "Our Father" of our devotions (emphasized, as we shall see in the next lecture, by the common approach to our Father under the leadership of Jesus Christ our Lord in the Breaking of bread) should give the key and tone to our daily life and conduct in all

[1] Matt. xviii. 18, 19, 20.

the departments of human intercourse. It is the condemnation alike of selfish grasping, regardless of others' interests, and of harsh criticism and Pharisaic contempt for others. The Lord's Prayer and the Lord's Service continually remind us that Christianity is a social religion, that while we call on God as our Father we must acknowledge all around as brethren, that as our prayers so our endeavors likewise must be for the common good.[1]

"Let us not love in word, neither in tongue; but in deed and in truth."[2]

> "Help us this and every day
> To live more nearly as we pray."[3]

[1] "Fellowship with God involves fellowship with man. The energy of Christian life is from the first social. Hence St. John passes naturally from the thought of prayer to that of prayer for the brethren." Westcott on 1 John v. 16. Compare Aubrey Moore on "The Christian Doctrine of God": Primitive Christians realized that "The love of the world was enmity against God, yet the neglect of social duties, and of all that is now summed up in the 'service of man,' was for the Christian *ipso facto* the declaring himself outside the love of God, just as, conversely, the love of the brethren was the proof that he had 'passed from death unto life.'"—*Lux Mundi*, p. 57 (12th ed.).

[2] 1 John iii. 18.

[3] Keble's *Christian Year*, Morning Hymn.

LECTURE IV

PRAYER IN CHRIST'S NAME

Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—*John* xvi. 23, 24.

WHAT is the meaning of this condition, to which such exceeding great promises are attached? In a very real sense it will be seen to sum up the whole of the Christian doctrine of Prayer.

Attentive readers of the New Testament will notice that the promise is three times given, in the 14th, 15th, and 16th chapters of St. John's Gospel, in a slightly different form. These variations are significant.

In ch. xiv. 13, 14, it stands, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

In this passage it is the glorified Son who accomplishes, of course as the Agent of the Father, that which is asked of Him, or of the Father whom He represents.

In the second passage (ch. xv. 16) the petition is regarded as directly addressed to the Father in Christ's name, and as granted by the Father—"that whatsoever ye shall ask of the Father in my name, he may give it you."

In the third passage, ch. xvi. 23, according to the reading adopted by the Revised Version the very difficult expression is used, "Whatsoever ye shall ask the Father, He will give it you in my name." The prayer is spoken of as addressed to the Father, and the answer is given by Him in Christ's name.

But unless we are bound to follow the Sinaitic and Vatican manuscripts, there is abundant authority for the easier order of the words, which would make this passage equivalent to the second of the three, "Whatsoever ye shall ask the Father in my name, he will give it you." Then the next verse follows naturally, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

The undoubted variation in the representation of the Giver—either the Father or the Son—should serve to guard against any low or crude conception of Christ's mediation. We must not think of Him in heaven as a suppliant. He intercedes for His people by presenting Himself before God in His glorified manhood perfected through suffer-

ing.[1] As St. Gregory the Great puts it, "Interpellat pro nobis Dominus non voce sed miseratione." [2] His intercession is now an act of distribution rather than of petition. In His manhood, as our Head, He has received and now dispenses all those gifts which are to be called forth into development by the necessities of His people.[3]

Nor must we, by a graver error, think of our Lord as if He were more easily approached than the Father, as being of a different character, nor imagine that the Father is reluctant to hear or grant prayers that are rightly offered, and that the pressure of Christ's intercession must be brought to bear in order to obtain a favorable hearing. Any such idea is expressly excluded by our Lord's explanation, "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." [4]

[1] ἐντυγχάνειν, Rom. viii. 34, Heb. vii. 25. ἐμφανισθῆναι, Heb. ix. 24. Comp. Rev. v. 6.

"By an humble omnipotency, or omnipotent humility, appearing in the presence and presenting His postulations at the throne of God."—*Pearson on the Creed,* art. VI.

[2] Greg. Mor., lib. XXII, cap. xvii, 42. It is apparently this saying of Gregory which Bede quotes and amplifies, as cited by Bp. Westcott on 1 John ii. 1.

[3] See R. M. Benson, *The Final Passover,* vol. II, pt. i, p. 337.

[4] John xvi. 26, 27.

Asking in Christ's name, then, does not mean adding the plea of His name and worth to our petitions, thus gaining for them a value which they do not themselves possess, as if we were intrusted with this name as a token of favor, which, whatever our worthlessness, could not be refused but must win our acceptance.[1] Away with any such unworthy notions. It is not God who is to be charmed by Christ's name, but we ourselves. To ask in His name means what to act in another's name means in any sphere, social, civil, or religious—to act with his authority. So the clerk receipts a bill in the name, with the authority, of the firm he represents; the treasurer signs a check in the name, with the authority, of the society or corporation whose officer he is; the magistrate issues a proclamation in the name, with the authority, of the State; the priest preaches, baptizes, absolves, blesses in the name, with the authority, of Christ, who promises to ratify in heaven what is done in His name, with His authority, on earth, and who said to His apostles, "As my Father sent me, even so send I you." To pray in Christ's name means to pray with His authority, for such things as He would ask on our behalf, or Himself bestow; it means to approach

[1] "God does not act towards us in pity because Christ recommends us, God acts towards us in love because Christ dwells within us."—*Final Passover,* vol. II, pt. ii, p. 283.

the Father as a member of the Son's mystical body, under the leadership of Christ the Head, and inspired by the indwelling Spirit which He communicates to His people. So we accept Bishop Westcott's explanation of the phrase, "in my name"—"as being one with me, even as I am revealed to you." Its two correlatives, Dr. Westcott says, are Christ's repeated phrase "in me" and the Pauline "in Christ," and he quotes St. Augustine to the effect that the prayer in Christ's name must be consistent with Christ's character, and that He fulfils it as Saviour, and therefore just so far as it conduces to salvation.[1] In the same sense Bishop Gore's words may be quoted: "To pray in the name of Christ is to pray as one who represents Christ, whose mind is Christ's mind, his point of view Christ's point of view, his wishes Christ's wishes."[2]

So understood, we see that the condition of asking in Christ's name is really equivalent to our Lord's other statement, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."[3] To abide in Christ is to become increasingly identified with Him, in aim and thought and character, as His words form our mind and temper. Our Lord's condition

[1] Westcott on St. John's Gospel, xiv. 13.

[2] *Prayer and the Lord's Prayer*, by Charles Gore, p. 16.

[3] John xv. 7; comp. 1 John iii. 22.

involves, as Alexander Maclaren puts it, "the whole of the conscious nature of a man being, so to speak, saturated with Christ's words; his desires, his understanding, his affections, his will, all being steeped in those great truths which the Master spoke." [1]

To the spiritual requirement thus laid down concerning our petitions we will return presently. It will be well first to notice the teaching given as to the Object of Christian prayer.

Prayer, we have seen, is the lifting up of the heart to God, the approach of the intelligent and moral creature to the Creator. The ordinary rule of Prayer is that it should be addressed to the Father, as the representative of the Godhead; [2] but each person of the Blessed Trinity is rightly approached with the same worship, as being equal in majesty, and of one essence, with the Father, the Son being His Wisdom and Word, by whom His mind is made known, the Spirit the communicator of His character and life of holiness and love.[3]

[1] *The Holy of Holies,* pp. 186, 187; comp. pp. 65, 66.

[2] See *Considerations on Public Worship, etc.,* by John Wordsworth, Bishop of Salisbury (1898), p. 13. "If we wished to define Christian worship we should say it is the humble but joyous and confident approach of the Body of Christ endowed both in the whole and in part with the Holy Spirit, and led on by its unseen High Priest and Head, to the throne of God the Father."

[3] "It should be clearly understood that in addressing the

When we regard the Trinity in the light of God's relation to us rather than as telling of distinctions within His own divine being, the Father stands for *God* in His infinite and purely spiritual being, baffling our comprehension; the Son, Jesus Christ, is *God as man,* making known to us the being and character of God, translating the divine perfections into language that we can understand, the language of human conduct [1]; the Holy Spirit is *God in men and women,* the very same God reproducing more and more in us, whom He calls into fellowship with Himself, the divine life and character once perfectly manifested in the incarnate Son.[2] Thus viewed, we see why, in one sense, it is easier to pray to Jesus Christ, the incarnate Son, than to God the Father. In our Lord we have not only (*a*) the divine attributes, as it were, focussed and made more intelligible to our finite minds, (*b*) we have also in the sacred manhood a resting-place for our

Father, or the Son, or the Holy Spirit, we address the One Eternal God under the eternal distinctions of His triune Essence."—*Prayer,* by A. Worlledge (Oxford Library of Practical Theology), p. 93, and see Note to ch. IV. Comp. W. H. Hutchings, *The Life of Prayer,* pp. 12, 13. For the worship of our Lord see Liddon's Bampton Lectures, lect. VII, and Note G.

[1] John i. 14, xiv. 9, 2 Cor. iv. 6.

[2] 2 Pet. i, 4, 2 Cor. xiii. 18. See R. C. Moberly, *Atonement and Personality,* ch. VIII, p. 186.

imagination, and (*c*) an assurance of perfect sympathy, the knowledge that He not merely feels *for* us but *with* us. It is, however, of great importance to keep in mind that our prayers addressed to Christ (such, for instance, as those in the Litany) are really addressed to His divine Person, to the Godhead brought near to us by the incarnation, in the Word made flesh. No prayer can be offered, nor in the strict sense worship paid, to the sacred manhood, nor to any part of it; the Heart, the Wounds, the Blood of Jesus are sacred as belonging to His divine Person. Prayer is the lifting up of the heart to God. The remembrance of this truth would rule out a good many popular devotions, in prose and verse, favored not exclusively by one school of thought or piety.[1]

It should be remembered that while in the incarnation God stoops to our lowly conditions, mental as well as moral, this is to raise our thoughts and

[1] The prayer *Anima Christi,* commonly ascribed to St. Ignatius Loyola, would be better said as given in Newman's translation of Bp. Andrewes's Devotions, "May the soul of Christ sanctify me." Thus it would be in correspondence with the words of delivery at the Holy Communion, while the imperative form is open to the idea of a direct prayer to a part, or different parts, of Christ's humanity rather than to His divine person. For the date of the prayer (at least of the 14th century), see F. E. Brightman's Notes to the *Preces Privatae of Lancelot Andrewes,* pp. 331, 332, and xlvi.

hearts to Himself. Christ declares Himself to be the Way by which man is to approach the Father. But we are not to halt on the way. Through the veil of the assumed manhood we are to press on to the divine glory, which it in part hides and in part makes known.[1]

All this has a bearing upon eucharistic worship. The service of the eucharist, or the Breaking of the bread, as the great appointed act of common Christian worship, naturally illustrates the rule of prayer. In common—this is a distinctive and characteristic idea of the service—we approach our heavenly Father, under the leadership of the Head

[1] "Christ's life was an unveiling of God to the eye of man's sense, that the eye of man's spirit might understand Him."—Liddon, *Some Elements*, p. 74.

The caution given by Abp. Benson in his Primary Charge at Canterbury is not unneeded amongst us. "Some time since I was two Sundays in an important parish of the north. Thirteen hymns were sung. In all these there was but one stanza of one hymn which was addressed to the Eternal Father. To Him was addressed one seventy-eighth part of the Spiritual Songs of His people. That one stanza invoked Him as the Giver of dew and of dewy sleep. Everything else, except certain eulogies on the Church, was addressed to our Lord, and almost entirely to His Human Nature. Now when we consider that our Lord's Mission was, as He described it, to gather 'true worshippers to the Father,' we must, whatever allowances or explanations we make, admit that the Divine Offices of those two Sundays lacked Proportionateness."—*The Seven Gifts*, p. 168.

of the mystical body, the incarnate Son, our great high priest. Showing forth His obedience unto death, we appropriate the benefit of His victorious sacrifice, as He seals afresh our incorporation with His sacred manhood, perfected through suffering. In union with His perfect self-oblation we offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice.[1] And all this we do in the power of the Holy Spirit, who helpeth our infirmity, the Spirit of adoption whereby we say, not with our lips but in our hearts, Abba, Father.[2]

[1] "The true Christian idea of sacrifice makes the substance of it to be always persons returning to God the life He gave them. . . . All our labor and prayer for others must be an offering of them, or a preparation to offer them, to God; which again is only our assisting them to offer themselves. . . . It is this idea of sacrifice which is realized in the Eucharist. The Eucharist is the central sacrifice of the Christian body. All is done that both by word and act the One Sacrifice may be commemorated and pleaded. The outward rite but finds its meaning and justification in that—the sacrifice of the Person. Again we can only take part in it with any spiritual reality by becoming ourselves sharers of His sacrifice—ourselves the sacrifice we offer. 'And here,' we cry, 'we offer and present unto Thee ourselves.' We men, St. Augustine does not scruple to say, are the body of Christ, which is offered in that sacrifice."—*A Practical Exposition of the Epistle to the Romans,* by Charles Gore, vol. II, pp. 177-179.

[2] Rom. viii. 26, 15. Sanday and Headlam thus paraphrase Rom. viii. 26, 27: "Nor are we alone in our struggles. The Holy Spirit supports our helplessness. Left to ourselves, we

By the communication of this Spirit (whom we worship as one with the Father and the Son) we can unite our prayers with Christ's, not merely trusting that Christ our high priest and intercessor will correct (as we may humbly hope He will) and expand our earthly and selfish petitions to desires more worthy of His presentation and of God's acceptance; but looking for Him as our Head more

do not know what prayers to offer or how to offer them. But in those inarticulate groans which rise from the depths of our being, we recognize the voice of none other than the Holy Spirit. He makes intercession; and His intercession is sure to be answered. For God who searches the inmost recesses of the heart can interpret His own Spirit's meaning. He knows that His own Will regulates Its petitions, and that they are offered for men dedicated to His service."—*The Epistle to the Romans* (International Critical Commentary), pp. 212, 213.

Concerning the two words in v. 15, "Abba, Father," Bp. Gore says, "Our Lord, speaking in Aramaic, the vernacular of Palestine, is recorded by St. Mark in His hour of agony to have said *Abba*. And even in the Greek-speaking churches of St. Paul's day, that sacred word was still used side by side with its Greek equivalent, according to the witness of this and the parallel passage, Gal. iv. 6. St. Paul appears to be referring to some occasion on which the Church was in the habit of calling on God with the Aramaic and Greek words side by side, and it is more than likely that he is making a definite reference to the Lord's Prayer, as recited by the Roman and Galatian Christians in the form prescribed for us in St. Luke's version, beginning 'Father.'" [Luke xi. 2, R. V.]—*Practical Exposition*, vol. I, p. 293.

and more to teach us His mind by the gift of His Spirit,[1] and so to enable us, as living members of His body, to join in the intercession which He ever makes,[2] even as we join too, however feebly, in His self-oblation.[3] Thus the eucharist is the expression of our baptismal relationship to the triune God. Our baptism "into the name of the Father and of the Son and of the Holy Ghost" means not merely that we are pledged to believe in and surrender ourselves to the Father, the Son, and the Holy Ghost, our Creator, Redeemer, and Sanctifier; but also that we are gathered into a fellowship of life with God so revealed, being united to the Son as members of His body, made children of the Father, and so endowed with the gift of His Holy Spirit. It is thus that we are to lift up our hearts to God,

[1] 1 Cor. ii. 16.

[2] Rom. viii. 34.

[3] See Aug. *De Civitate Dei*, x. 20. "Hence that true mediator, in so far as by assuming the form of a servant He became the mediator between God and men, the man Christ Jesus, though in the form of God He received sacrifice together with the Father, with whom He is one God, yet in the form of a servant He chose rather to be than to receive a sacrifice, that not even by this instance any one might have occasion to suppose that sacrifice should be rendered to any creature. Thus He is both the priest who offers and the sacrifice offered. And He designed that there should be a daily sign of this in the sacrifice of the Church, which, being His body, learns to offer herself through Him."

in private prayer and in the public solemnity of the eucharist. Christ is the leader of our prayers. In the eucharist this is most forcibly expressed. There He is recognized as both Priest and Victim. Only incidentally is He the Object of our worship.[1] His sacramental presence is vouchsafed not that He may return to earth to be with us under earthly conditions of existence, but for the purpose of lifting us out of this lower sphere to that higher life on which He has entered as our forerunner at the right hand of God.[2] Still less allowable is the thought of His coming to dwell under sacramental veils in order that we may have Him continually with us to hear our prayers; as if at the right hand of God He were far removed from sympathy or intervention on our behalf.[3] Such ideas, however they

[1] "What we have established is this, that as an act of worship the Eucharist is one in which the offering is presented by our Saviour, as the High Priest and Lamb of God, to the blessed Trinity; and that, so far as He is separable in thought from the blessed Trinity, He is the minister and also the subject of the heavenly sacrifice in which we join. . . . This is the general mind of the Church, and not less of the Church of England than of other Churches; but this is something different from, and in a certain degree inconsistent with, the separate adoration of our Saviour as almost the sole object of worship at the time of consecration."—Bp. J. Wordsworth, *loc. cit.*, pp. 17, 18.

[2] Heb. vi. 20, Col. iii. 3.

[3] A letter, written in 1874, by Father Benson, printed in

may appeal to many (perhaps because they require less effort on our part to rise to higher thoughts), are perilously near to the idolatrous tendency of man which is always hankering after an external, if not actually visible and sensible presence of God. They are clean contrary to the declaration of our Lord, "It is expedient for you that I go away," that is, that my external bodily and sensible presence be withdrawn, in order that by my Spirit I may come and dwell within you.[1]

The Church Eclectic for November, 1879 (vol. VII, p. 564), contains the following:

"The practice of reservation for the purpose of maintaining Christ's presence in the midst of us, is another mischievous feature of the new teaching. The object of the teaching of Transubstantiation is to make our Lord unsay in act His own words, 'It is better for you that I go away'; and this practice is intended to obtain the blessing of His continual presence, whereas He is no *nearer* to us by that manifestation of presence than He always is as the Lamb on the altar throne of God. It is His absence from earth, and presence in Heaven, which makes the Real Presence to be so valuable to us. A real presence of Christ's natural body, after an ordinary corporal manner, would be no gain to us. It is the real presence of Christ's Body, supernaturally existing at the right hand of God, and present to us, not as an earthly object, but in a heavenly and spiritual manner, which is really of value, and therefore our Lord says, 'What and if ye shall see the Son of man ascend up where He was before?' The departure which the ascension involved is the very foundation of that supra-local, supernatural presence which is really profitable."

[1] John xvi. 7, xiv. 28. On the exaltation of Christ's human

Another dangerous approach to a violation of the Christian doctrine of Prayer is found in the practice, which some would reintroduce among ourselves, of the Invocation of Saints and Angels. Far be it from me to deny the possibility of any communication between Christians on earth and the spirits of the faithful departed. The seemingly ascertained facts which underlie a great mass of fraud and delusion in what is called Spiritualism (however they may be explained) would forbid any peremptory denial as to the possibility of communication between embodied and disembodied spirits, whether good or bad.[1] The Scriptures of the Old and New Testaments seem to imply the reality of some traffic with the dead when they condemn sorcery and necromancy.[2] True, in Christ we are in close fellowship with those in the seen or the unseen world who likewise belong to Him, however removed they may be from our sensible cognizance. In the heavenly Jerusalem, to which we are come, we are brought near not only to God the judge of all, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling, but

nature see Jackson on the Creed, bk. xi, ch. III, *Works*, vol. X, pp. 35-40.

[1] See all the psychological phenomena in *Human Personality and its Survival of Bodily Death*, by F. W. H. Myers.

[2] *E.g.*, Isa. viii. 19, Mal. iii. 5, Gal. v. 20, Rev. xxi. 8.

also to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to the spirits of just men made perfect.[1] In this fellowship of mutual interest, expressed in common—not mutual[2]—prayer, existing between all the members of the mystical body, we exultantly rejoice when we declare our belief in the Holy Catholic Church, the Communion of Saints.[3]

However invocations may be explained and defended as equivalent in principle only to the request for the intercession of a friend on earth, however guarded may be the intention with which some

[1] Heb. xii. 22-24.

[2] Origen distinctly repudiates the idea of Christians offering prayer to the angels. The knowledge which we have of the angels, making known to us their nature, and the offices to which they are severally appointed, will not permit us to pray with confidence to any other than the supreme God, who is sufficient for all things, and that through our Saviour the Son of God, Who is the Word and Wisdom and Truth. —*Contra Celsum,* lib. V, cap. v (Ante-Nic. Libr., XXIII, p. 272).

[3] On "The Communion of Saints," see H. B. Swete on *The Apostles' Creed,* VIII, especially against the contention, in which Dr. Mortimer (*Catholic Faith and Practice,* vol. II, p. 396) and Harnack are at one, that the clause was introduced into the Creed in the interest of the growing *cultus* of the saints. Dr. Swete says, "It was anti-Donatist, not anti-Vigilantian. . . . We take *sanctorum communionem* as expository of *sanctam ecclesiam,* and not as a new article of faith."

instructed minds may use them, anything like a general practice of addressing created beings, however exalted, with whom we have no ascertained means of communication, on our knees, and at the same time with the offering of prayers to God, must be confusing, and has proved to be so, with the mass of men. Practically it tends—witness any country where the custom has extensively prevailed—to an obscuring, at any rate, of the distinction between the Uncreated and the created, and probably likewise to a dimming of the absolute requirement of surrender to the law of holiness on the part of the suppliant.[1] This is eminently a case where the experience of the Christian ages must be allowed weight.[2] Could they have foreseen the

[1] "There will always be a tendency in human nature to rest in something short of the pure essence of God. His unapproachable holiness bears down upon the human spirit with a crushing weight. Anything that will satisfy the religious instinct, and at the same time prevent the soul from too great a proximity to Him who is a consuming fire, will be eagerly hailed by those who recognize what God is and what they are, till the correctives supplied by the true faith, in the images of love and mercy revealed in the Gospel, make themselves living truths within the soul." "At the time of the Reformation . . . the gross immorality which was everywhere prevalent found a satisfaction for those spiritual aspirations which never die, even in the bad, in the cultus of some easy saint."—Bp. A. P. Forbes, *Explanation of the Thirty-nine Articles,* XXII, vol. II, pp. 378, 380.

[2] Abp. Temple, First Visitation Charge at Canterbury,

later developments of the practice, one can hardly doubt that Fathers of the fourth century, who are cited in favor of invocation,[1] would have spoken

1898, pp. 16, 17. "The worship of the Saints prevailed in the Church for many centuries, but the Church has a right to learn by experience, and experience has shown that the practice is dangerous, and that our Church is therefore justified in returning to the usages of the Apostles and of the Apostolic ages, when such practices were unknown." Compare Letters of W. Bright, p. 135. "Where in the New Testament is there a promise that the larger part of the Church shall never adopt or retain practices which are fraught with danger, or which involve a twist and perversion of important religious ideas? If there were such a promise, we might expect to find with it a guarantee against a corresponding or co-extensive prevalence of unfaithfulness in conduct, of inconsistency between profession and practice. Confessedly there is no such guarantee. Do not let us invent Divine assurances merely to suit our predilections. That would be a form of taking the Name in vain."

[1] As by Darwell Stone in his essay on *The Invocation of Saints,* pp. 11-16, and in his *Outlines of Christian Dogma,* pp. 259-265. Instances of the addresses from which we may well believe that these eminent teachers of the Church would have recoiled, as at least misleading, may be found in the same essay. See pp. 18, 19, 43. To address the Blessed Virgin Mary as "*Vita, dulcedo, et spes nostra,*" whatever may be the "careful distinctions of theologians" about invocations of her and other saints being only for the help of their prayers to God, can hardly be aught but misleading. Mr. Stone admits that "it may be doubted whether the majority of those who in the Middle Ages used such devotions, . . . or of those who use them now, have thought otherwise than that their words were directly heard by the

more guardedly than they did.[1] At any rate there is ample justification for the line taken by the reformed Anglican Church in excluding all such addresses from her public worship.[2] They have

Saint, and that the help afforded included much more than prayer."—p. 23.

[1] See T. B. Strong, *Authority in the Church*, pp. 145-149. "It is necessary to glance here at an argument in favor of the practice which is sometimes used, and has a superficial attractiveness. The fourth century is the age in which Invocation became firmly established, and it was the same century which gave us the Creed, and won for us the full doctrine of the Incarnation. Hence it is argued that there must be something of the glamour of that great age upon the practice of Invocation. This contention will not hold. The Creed was the work of theologians, who are notoriously hesitating and uncertain about Invocation: the practice came from a different region of Church life altogether, and was with difficulty adjusted later to the requirements of theology. Moreover, it has to be admitted that the fourth century saw both the end of persecutions by the State and the beginning of the secularization of the Church. The cessation of open hostility between Christianity and paganism led to a considerable intrusion of pagan practices into the Church, and it is difficult to avoid the belief that a large part of the associations of this practice came from this source. There is no *priori* reason why we should not accept the theology of the great thinkers of this century, and reject a practice which had grown up in subterranean regions, and became firmly fixed at that time."

[2] "When the English Litany was first published in 1544, all the invocations of saints (which had formed so prominent a feature in this service) were deleted, except three clauses, namely:

never been admitted, it may be mentioned, into the Latin Mass. Would that other devotions of less authority than the Eucharist and the Psalter had not varied from this truer standard of Christian Prayer!

If invocations are only the expression of a pious desire that we may profit by the prayers of our elder brothers and sisters in the Christian family, this may surely be better and more directly expressed in petitions to our common Father.[1] *With* angels

"'Saint Mary, mother of God our Saviour Jesu Christ, pray for us.

"'All holy angels and archangels, and all holy orders of blessed spirits, pray for us.

"'All holy patriarchs and prophets, apostles, martyrs, confessors and virgins, and all the blessed company of heaven, pray for us.'

"On the publication of the first Prayer Book of Edward VI in 1549 these three classes were omitted, and all trace of the direct invocation of the saints was removed from the public offices of the English Church."—Gibson on *The Thirty-nine Articles,* vol. II, p. 572.

[2] So Dr. Pusey wrote in 1848 (concerning his omission of all mention of the Invocation of Saints from his translation of *The Paradise for the Christian Soul*), reaffirming the judgment in his *Eirenicon* in 1865: "Generally for members of the English Church, who desire the prayers of the departed, it has to him ever seemed safest to pray for them to Him, 'of Whom and through Whom and to Whom are all things,' our God and our All, Who, according to the current Roman explanation also, reveals to them the desire of these below to have their prayers."

and archangels and all the company of heaven we laud and magnify His glorious Name. *With* them too we implore His mercy and gracious care for all the varied needs (which He knows) of the different members of His Church, visible or invisible.[1]

The limitation of invocations to those who are recognized as Saints in the narrower and technical sense—who on account of their preëminent holiness have been already admitted to the perfect vision of God—is an arbitrary distinction, which would require far more accurate knowledge of the divisions of the unseen world, and of the classification of its inhabitants, than has been vouchsafed to us.[2]

[1] By way of disposing of a supposed Scriptural ground for the practice, it may be well to quote Dr. Vaughan on Rev. v. 8:

"The elders in this vision are *the representatives of the whole Church.* And therefore we shall see nothing here of vicarious prayers; nothing, I mean, of prayers offered, strictly speaking, by the Church in heaven for the Church on earth. . . . The prayers which the elders offer in the vision are representative prayers, not vicarious; their own as representing all, not the prayers of others rendered efficacious by their intercession."—*Lectures on the Revelation of St. John,* by C. J. Vaughan, vol. I, p. 183.

[2] St. Thomas Aquinas (*Summa* II², lxxxiii, iv) says that the departed cannot by any natural power know what is passing in this world, much less the interior movements of the heart; but that to the Saints in Heaven, as distinct from Souls in Purgatory, God makes known what it is fitting they should know about our interests and our prayers.

For further arguments and quotations the author may

So we come back to the illustration in prayer of the Christian's covenant fellowship with God, as baptized into the Name of the Father, and of the Son, and of the Holy Ghost. If only the dignity of our regenerate position were more generally or more truly realized, how would difficulties and objections fall away, which for the most part are based on a poor appreciation of what we are who pray, and consequently of what we should pray for! It is the wretchedly low standard of life and desire on the part of those who profess and call themselves Christians which gives occasion for so many of our theoretical difficulties.

Approaching God as in truth our heavenly Father, and we as His children, not merely so called by a term of endearment, but really such by being made partakers of the divine nature, our hearts would be set on high and heavenly desires; the Lord's Prayer with its subordination of temporal to eternal, of material to spiritual, of individual to common interests, would be the natural expression of our hearts.[1]

refer to his sermon on *All Saints' Day and the Commemoration of the Departed, with Notes and a Preface concerning some recent teaching on Purgatory and the Invocation of Saints.* (H. J. Shanley, Burlington, Vt., 1899.)

[1] "Our desires are not to be the rule of our prayers, unless reason and religion be the rule of our desires."—Bp. Jer.

Drawing near under the leadership of the incarnate Son we should pray, as did He in the days of His flesh, with filial confidence and with filial resignation; we should look not so much to escape trial, as to be enabled to glorify God in enduring trials. Having His example before our eyes, and looking to him as our captain, of whom we are told that He was perfected through sufferings, we shall not play tricks with ourselves and pretend that pains do not hurt, when it is the hurt that makes them helpful.[1] Enduring the pain of the cross, and despising its shame, we shall pray with our Lord, "Father, save me from this hour; but for this cause came I unto this hour: Father, glorify Thy Name."

Relying in our prayers on the aid of the Advocate whom He who intercedes on our behalf sends to intercede within us,[2] our devotion will be at

Taylor, *Life of our B. Lord and Saviour J. C.*, pt. II, div. xii. 2.

[1] "In our present state, in which our fallen nature is undergoing reparation, we advance to God more through adversity than through prosperity."—Alex. Hales, quoted by Bp. Ullathorne, *Christian Patience,* p. 194.

[2] Comp. Bp. Gore on Rom. viii. 26, 27 (*op. cit.*, vol. I, p. 313). "The intercession of the Spirit in our behalf, carried on in the hearts of the saints . . . is not to be separated from the intercession of Christ mentioned just below (v. 34). Christ's intercession is 'at the right hand of God,' but also He has by the Spirit taken us up into His own life. He

once steadied and kindled, deepened and expanded. Thus should we have that παῤῥησία, freedom of speech and boldness in prayer, which is spoken of as a characteristic of the Christian in drawing near to God;[1] not making imperious demands on Him, but confidently opening our hearts to Him, sure that He has a care for us, and therefore being ourselves freed from anxiety.[2] Why should we allow any to suppose that this repose and tranquillity of temper belong to exaggerated systems like that which arrogates to itself the name of "Christian Science"? Are not these, confidence in prayer and trustful repose in God, distinct characteristics of New Testament Christianity?[3] Must we not blame

dwells in us by His Spirit. By His Spirit we are knit into one and made His body. Doubtless, then, dwelling thus by the Spirit in the body, Christ intercedes for us. This is the intercession of the Spirit, which is also the intercession of Christ—an intercession gathering up into one, and sustaining and connecting and perfecting, all the imperfect prayers of all the saints."

[1] 1 John v. 14, Heb. iv. 16.

[2] See Bp. Beveridge's sermons xcii and xciii on "The Sinfulness and Mischief of Worldly Anxiety," in vol. V of his *Works*.

[3] Compare the words of Dr. Talbot, Bishop of Rochester, in his Visitation Charge, 1903:

"Take those forms of thought whose vogue and influence try the patience of the Christian to-day—I mean the various shapes of Christian Science and its like. To any philosopher their philosophy is a mere travesty, as Miss Carta Sturge

ourselves for having been so untrue to our standards that we have allowed distinctive features of our religion to be made at once attractive advertisements for an erroneous cult, and (since they are there wrenched apart from balancing considerations) made stumbling blocks in the way of persons seeking the truth?

"Beloved, building up yourselves on your most holy faith, praying in (the power of) the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

patiently shows [*The Truth and Error of Christian Science*], and to any scientist their science; common sense is offended by their wilful blindness to plain fact; the instructed Christian knows that their teachings are inconsistent with his faith, and disloyal to the Lord. But while we repel them as 'erroneous and strange doctrine,' and earnestly warn our people against them, do we ask what is the good in them which helps them to lay hold? What is the fault in us which helps their vogue? I put the question to a thoughtful woman, an attached member of our Church, and a teacher of many in it, who has had good opportunities for observation. This is the substance and in part the words of her answer: They remember that joy is one of the first elements in the fruit of the Spirit, that God makes His chosen people joyful, and 'a depressed Christian scientist would be a contradiction in terms.' They 'translate religion into a direct and colloquial language which makes it feel of immediate moment.'"—*Guardian*, November 25, 1903, p. 1785.

APPENDIX

PASSAGES IN THE NEW TESTAMENT CONCERNING PRAYER.

APPENDIX

The full list of passages in the New Testament concerning Prayer is intended to show to any who will study it the general line of New Testament teaching on the subject—with reference to (1) the Object to whom prayer is addressed, (2) the benefits asked, (3) its intense, varied, and intercessory character, and (4) the conditions laid down for its acceptance.

Mere references are known to be useless or unused. But the passages are ordinarily cited as briefly as possible. A reading, or even survey, of the many passages will show, by a sort of cumulative argument, the points on which stress is laid.

While the words of our Lord and His apostles are generally grouped under certain headings, some passages might really belong to more than one group, *e.g.*, some of our Lord's sayings laying down Conditions for acceptable prayer are really Promises to prayers which fulfil those conditions.

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THE TEACHING OF OUR LORD JESUS CHRIST CONCERNING PRAYER

Exhortations and Commands

After this manner pray ye, Our Father, etc. Matt. vi. 9, Luke xi. 2.

Pray ye the Lord of the harvest. Matt. ix. 38, Luke x. 2.

Pray that your flight be not in the winter. Matt. xxiv. 20, Mark xiii. 18.

Watch and pray, for ye know not when the time is. Mark xiii. 33.

Making supplication, that ye may prevail to escape all these things . . . and to stand before the Son of man. Luke xxi. 36.

Watch and pray, that ye enter not into temptation. Matt. xxvi. 41, Mark xiv. 38, Luke xxii. 40.

This kind can come out by nothing, save by prayer. Mark ix. 29.

He spake a parable . . . that they ought always to pray and not to faint. Luke xviii. 1.

Pray for them which despitefully use you. Matt. v. 44, Luke vi. 28.

Promises

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. vii. 7, Luke xi. 9.

If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit [good things] to them that ask him? Luke xi. 13, Matt. vii. 11.

Shall not God do his own elect justice, which cry day and night unto him? Luke xviii. 7.

Conditions for Acceptable Prayer

Purity of Intention.

When thou prayest, enter into thy inner chamber . . . and pray to thy Father which is in secret. Matt. vi. 6.

Simplicity.

Use not vain repetitions . . . your Father knoweth what things ye have need of. Matt. vi. 7.

Faith.

What things soever ye pray and ask for, believe that ye have received them, and ye shall have them. Mark xi. 24, Matt. xxi. 22.

Forgiveness.

When ye stand praying, forgive, if ye have ought against any. Mark xi. 25, Matt. vi. 14.

Agreement.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Matt. xviii. 19.

In spirit and truth.

God is spirit: and they that worship him must worship in spirit and truth. John iv. 24.

Humility.

Every one that exalteth himself shall be abased, and he

that humbleth himself shall be exalted. Luke xviii. 10-14.

In Christ's name.

Whatsoever ye shall ask in my name, that will I do. John xiv. 13, xv. 16, xvi. 23.

Abiding in Christ.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

Capacity to receive.

If the son of peace be there, your peace shall rest upon it (the house): if not, it shall turn to you again. Luke x. 6, Matt. x. 13.

Christ's own Example of Prayer

Jesus being baptized, and praying, the heaven was opened. Luke iii. 21.

In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. Mark i. 35.

He went out into a mountain to pray, and continued all night in prayer to God (before the choice of the Twelve). Luke vi. 12.

When he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and brake the loaves, and gave them to the disciples to set before them. Mark vi. 41, Luke ix. 16, John vi. 11. Comp. Mark viii. 6.

Looking up to heaven, he sighed, and saith unto him, Ephphatha. Mark vii. 34.

When he had sent them away, he departed into a mountain to pray. Mark vi. 46, Matt. xiv. 23.

He withdrew himself into the wilderness, and prayed. Luke v. 16.

He took Peter and John and James, and went up into a

mountain to pray. And as he prayed, the fashion of his countenance was altered. Luke ix. 28.

Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them unto babes. Luke x. 21, Matt. xi. 25.

As he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? Luke ix. 18.

As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray. Luke xi. 1.

Jesus lifted up his eyes and said, Father, I thank thee, that thou heardest me. And I knew that thou hearest me always. John xi. 41.

As they did eat, Jesus took bread, and blessed, and brake it, and gave to them. . . . And he took the cup, and when he had given thanks, he gave it to them. Mark xiv. 22, Luke xxii. 19.

I have prayed for thee, that thy faith fail not. Luke xxii. 32.

Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. John xvii (the whole chapter).

When they had sung an hymn, they went out into the mount of Olives. Matt. xxvi. 30, Mark xiv. 26.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. John xii. 27.

He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. . . . And being in an agony he prayed more earnestly. Luke xxii. 41, Matt. xxvi. 39, Mark xiv. 35.

Thinkest thou that I cannot now pray to my Father, and he

shall even now give me more than twelve legions of angels? Matt. xxvi. 53.

Then said Jesus, Father, forgive them; for they know not what they do. Luke xxiii. 34.

Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me? Matt. xxvii. 46, Mark xv. 34.

When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. Luke xxiii. 46.

As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. Luke xxiv. 30.

Other Prayers recorded in the Gospels

Fear not, Zacharias: for thy prayer is heard. Luke i. 13.

Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord, the God of Israel, etc. Luke i. 67.

Mary said, My soul doth magnify the Lord, etc. Luke i. 46.

Simeon blessed God, and said, Lord, now lettest thou thy servant depart in peace, etc. Luke ii. 28.

A multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased. Luke ii. 13.

While Jesus blessed the disciples, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Luke xxiv. 51.

Requests addressed to our Lord Jesus Christ while He was on the earth are not mentioned here, since it can hardly be supposed that the petitioners realized at the time that their requests were addressed to God.

PRAYER IN THE ACTS OF THE APOSTLES

Practice

The eleven continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren (waiting for the promised gift). i. 14.

They prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen. i. 24.

The converts continued steadfastly in the apostles' teaching and fellowship, and in the breaking of bread, and in the prayers. ii. 42.

Lord, Thou art God, which hast made heaven and earth. Now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, etc. iv. 24-30.

We (the apostles) will give ourselves continually to prayer, and to the ministry of the word. vi. 4.

They stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. vii. 59.

Enquire for Saul of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias. ix. 11.

At midnight (in the prison) Paul and Silas prayed, and sang praises unto God. xvi. 25.

When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance. xxii. 17.

Paul took bread, and gave thanks to God in the presence of them all. xxvii. 35.

When Paul saw the brethren, he thanked God, and took courage. xxviii. 15.

Special Times of Prayer

Peter and John went up together into the temple at the hour of prayer, being the ninth hour. iii. 1.

Cornelius, who prayed to God alway, was praying in his house at the ninth hour. x. 2, 4, 30, 31.

Peter went up upon the housetop to pray about the sixth hour. x. 9, xi. 5.

In connection with the administration of Sacraments, etc.

The disciples set the seven before the apostles: and when they had prayed, they laid their hands on them. vi. 6.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. xiii. 2.

When Peter and John were come down, they prayed for the converts at Samaria, that they might receive the Holy Ghost . . . then laid they their hands on them, and they received the Holy Ghost. viii. 15.

Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. xxii. 16.

In connection with Miraculous Healings

Peter kneeled down, and prayed; and turning him to the body said, Tabitha, arise. ix. 40.

Paul entered in, and prayed, and laid his hands on him, and healed him. xxviii. 8.

Comp. iii. 6, xvi. 18, commands in the name of Jesus Christ.

Intercession

Pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. . . . Simon answered and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. viii. 22, 24.

Peter was kept in prison: but prayer was made without ceasing of the church unto God for him. xii. 5, 12.

When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord. xiv. 23.

Paul departed, being recommended by the brethren unto the grace of God. xv. 40.

Now, brethren, I commend you to God. . . . When he had thus spoken, he kneeled down, and prayed with them all. xx. 32, 36.

They all brought us on our way . . . till we were out of the city: and we kneeled on the shore, and prayed. xxi. 5.

PRAYERS IN THE EPISTLES AND REVELATION

Doxologies *

S. Paul.

Thanks be to God. 2 Cor. viii. 16, ix. 15.

To him be glory for ever. Rom. xi. 36.

To whom [the Lord Jesus Christ] be glory for ever. 2 Tim. iv. 18.

To the only wise God through Jesus Christ be the glory. Rom. xvi. 27.

To our God and Father be glory. Phil. iv. 20, Gal. i. 5.

To him that is able to do exceeding abundantly above all that we ask or think be glory in the church by Christ Jesus. Eph. iii. 20.

Unto the king eternal, immortal, invisible, the only God . . be honour and glory for ever and ever. 1 Tim. i. 17.

Blessed be the God and Father of our Lord Jesus Christ. 2 Cor. i. 3, Eph. i. 3.

* It is important to note that in the Doxologies the same worship is paid to our Lord Jesus Christ as to God the Father, as in the Benedictions the same blessings are asked from Him and from God.

S. Peter.

Blessed be the God and Father of our Lord Jesus Christ. 1 Pet. i. 3.

To him [the God of all grace] be glory and dominion for ever and for ever. 1 Pet. v. 11.

To our Lord and Saviour Jesus Christ be glory, both now and for ever. 2 Pet. iii. 18.

S. Jude.

To the only wise God our Saviour be glory and majesty, dominion and power, both now and for ever. ver. 25.

S. John.

Unto him that loveth us, and loosed us from our sins in his own blood . . . be glory and dominion for ever and ever. Rev. i. 5.

Glory and honour and thanks to him that sat on the throne. Rev. iv. 9.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. ver. 8.

Thou art worthy, O Lord, to receive glory and honour and power. ver. 11.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Rev. v. 12.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 13.

Salvation to our God, which sitteth upon the throne, and unto the Lamb. Rev. vii. 10.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Rev. vii. 12.

We give thee thanks, O Lord God Almighty, which art, and wast, and art to come. Rev. xi. 17, comp. xv. 3, xvi. 5.

Salvation, and glory, and honour, and power, unto the Lord our God. Rev. xix. 1.

Benedictions

S. Paul.

Grace be with you. Col. iv. 18, 1 Tim. vi. 21, 2 Tim. iv. 22, Tit. iii. 15.

Grace, (mercy) and peace, from God our Father, and the Lord Jesus Christ. Rom. i. 7, 2 Cor. i. 2, Gal. i. 3, Eph. i. 2, Phil. i. 2, Col. i. 2, 1 and 2 Thess. i. 1, Philem. 3, 1 and 2 Tim. i. 2, Tit. i. 4.

The grace of our Lord Jesus Christ be with you. Rom. xvi. 20, 1 Cor. xvi. 23, Gal. vi. 18, Phil. iv. 23, 1 Thess. v. 28, 2 Thess. iii. 18, Philem. 25.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Cor. xiii. 14.

The Lord [Jesus Christ] be with thy spirit. 2 Tim. iv. 22, 2 Thess. iii. 16.

Grace be with all them that love our Lord Jesus Christ. Eph. vi. 24.

Peace be upon them, and mercy, and upon the Israel of God. Gal. vi. 16.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Eph. vi. 23.

The Lord of peace himself give you peace always by all means. 2 Thess. iii. 16.

The God of hope fill you with all joy and peace in believing. Rom. xv. 13.

The Lord direct your hearts into the love of God and the patience of [patient waiting for] Christ. 2 Thess. iii. 5.

Our Lord Jesus Christ, and God our Father, comfort your hearts. 2 Thess. ii. 16.

The God of patience and of comfort grant you to be of the same mind. Rom. xv. 5.

The God of peace sanctify you wholly. 1 Thess. v. 23.

Ep. to Hebrews.

The God of peace, that brought again from the dead our

Lord Jesus Christ, make you perfect in every good work. xiii. 20.

S. Peter.

Grace unto you, and peace, be multiplied. 1 Ep. i. 2. Through the knowledge of God, and of Jesus our Lord. 2 Ep. i. 2.

Peace be with you all that are in Christ Jesus. 1 Ep. v. 14.

The God of all grace . . . make you perfect, stablish, strengthen, settle you. ver. 10.

S. Jude.

Mercy unto you, and peace, and love, be multiplied. ver. 1.

S. John.

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ. 2 Ep. 3.

Peace be to thee. 3 Ep. 14.

Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ. Rev. i. 4.

The grace of our Lord Jesus Christ be with you all. Rev. xxii. 21.

S. Paul's Practice

a. *Personal.*

I thank him that enabled me, even Christ our Lord. 1 Tim. i. 12.

I besought the Lord thrice, that the thorn in the flesh might depart from me. 2 Cor. xii. 8.

b. *Thanksgiving for others.*

I thank my God through Jesus Christ for you all. Rom. i. 8.

I thank my God always for the grace of God given you. 1 Cor. i. 4.

Upon every remembrance of you. Phil. i. 3, Eph. i. 6, Col. i. 3, 1 Thess. i. 2, ii. 13, iii. 9, 2 Thess. i. 3, ii. 13, 2 Tim. i. 3.

c. *Prayer for others' spiritual welfare.*

This also we pray for, even your perfection . . . that ye do no evil. 2 Cor. xiii. 7, 9.

I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you to be strengthened with might by his Spirit in the inner man. Eph. iii. 14.

This I pray, that your love may abound yet more and more in knowledge and all discernment. Phil. i. 9.

Making request that ye may be filled with the knowledge of his will. Col. i. 9.

We pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; that the name of our Lord Jesus Christ may be glorified in you. 2 Thess. i. 11.

My supplication for Israel is that they might be saved. Rom. x. 1.

How greatly I strive for you. Col. ii. 1.

By their prayers for you which long after you for the exceeding grace of God in you. 2 Cor. ix. 14.

d. *Prayer for temporal with reference to spiritual blessings.*

Making request if by any means I might have a prosperous journey to come unto you . . . that I may impart unto you some spiritual gift. Rom. i. 10.

Praying exceedingly that we may see your face, and may perfect that which is lacking in your faith. 1 Thess. iii. 10.

I trust that through your prayers I shall be granted unto you. Philem. 22.

Teaching and Explanation about Prayer

S. Paul.

By the Spirit of adoption we cry, Abba, Father. Rom. viii. 15, Gal. iv. 6.

The Spirit helpeth our infirmities . . . himself maketh intercession for us. Rom. viii. 26.

Through Christ we both have access by one Spirit unto the Father. Eph. ii. 18.

Ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Rom. xv. 16.

I will pray with the spirit, and I will pray with the understanding also. 1 Cor. xiv. 15.

Ep. to Hebrews.

Seeing that we have a great high priest, . . . let us come boldly unto the throne of grace. iv. 14.

Christ in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears . . . and was heard for his godly fear. v. 7.

God a rewarder of them that diligently seek him. xi. 6.

S. James.

Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss. iv. 2.

The supplication of a righteous man availeth much in its working. v. 16.

S. Peter.

Ye offer up spiritual sacrifices acceptable to God by Jesus Christ. 1 Ep. ii. 5.

The ears of the Lord are open unto their prayers. 1 Ep. iii. 12.

Ye call on him as Father. 1 Ep. i. 17.

S. Jude.

Praying in the Holy Ghost. ver. 20.

S. John.

If we confess our sins, he is faithful and just to forgive. 1 Ep. v. 14.

Whatsoever we ask, we receive of him, because we keep his commandments. 1 Ep. iii. 22.

If we ask anything according to his will, he heareth us. 1 Ep. v. 14.

Ask life for him that sinneth not unto death. 1 Ep. v. 16.

Exhortations and Commands

S. Paul.

Continue steadfastly in prayer, watching therein with thanksgiving. Col. iv. 2, Rom. xii. 12.

Pray without ceasing; in everything give thanks. 1 Thess. v. 17.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. Eph. vi. 18.

In nothing be anxious; but in everything by prayer and supplication let your requests be made known unto God. Phil. iv. 6.

Strive together with me in your prayers, that I may be delivered from them that do not believe. Rom. xv. 30.

That the word of God may have free course . . . and that we may be delivered from unreasonable and wicked men. 2 Thess. iii. 1, Col. iv. 3.

Continence that ye may give yourselves unto prayer. 1 Cor. vii. 5.

Abounding in thanksgiving. Col. ii. 7.

Giving thanks always for all things in the name of our Lord Jesus Christ to God. Eph. v. 20.

For all saints, and for me. Eph. vi. 18, 1 Thess. v. 25, 2 Thess. iii. 1, Col. iv. 2.

God will deliver us, ye also helping together by prayer for us, that for the gift bestowed on us by the means of many persons thanks may be given by many on our behalf. 2 Cor. i. 11.

I will that supplications, prayers, intercessions, and giving of thanks be made for all men, especially for rulers. 1 Tim. ii. 1.

That men pray everywhere, lifting up holy hands, without wrath and disputing. 1 Tim. ii. 8.

Requirement of decency and order, and of modesty in assemblies for prayer. 1 Cor. xi, 1 Tim. ii. 9.

Speaking to one another in psalms and hymns and spiritual songs, giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ. Eph. v. 19, Col. iii. 16.

She that is a widow indeed continueth in supplications and prayers night and day. 1 Tim. v. 5.

Bless and curse not. Rom. xii. 14.

Ep. to Hebrews.

Seeing that we have a great high priest, . . . let us come boldly unto the throne of grace. iv. 16.

Let us draw near with a true heart in full assurance of faith. x. 22.

By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. xiii. 15.

Pray for us . . . the rather, that I may be restored the sooner. xiii. 18.

S. James.

If any lack wisdom, let him ask of God. . . . But let him ask in faith, nothing wavering. i. 5.

Is any afflicted? let him pray. Is any merry? let him sing psalms. Is any sick? let him call for the elders of the

church; and let them pray over him, etc. And the prayer of faith shall save the sick. v. 13.

Pray one for another, that ye may be healed. v. 16.

S. Peter.

Watch unto prayer. 1 Ep. iv. 7.

S. Jude.

Praying in the Holy Ghost. ver. 20.

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